WHAT AN UNLETTERED ARAB UTTERED IN HIS TRANCES



BENNETT & BROWNE

Presented By :-

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S A R G O D A H.

(Punjab)

I N D I A .



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BY

BENNETT & BROWNE

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TO

THE PEOPLES OF THE EASTS
AND TO THE PEOPLES OF THE
WESTS, THE COLOURED AND
THE WHITE, THE TOUCHABLES
AND THE UNTOUCHABLES.

PREFACE

This volume comprises gleanings from what an unlettered Arab uttered in his trances some fourteen centuries ago. The compilers believe there are many who would be eager to acquaint themselves with some of the salient features of those utterances and these gleanings take the reader into the very heart of them. In their entirety these utterances or "Revelations" now form what is known as the Qur-án, the Bible of the Muslims. The compilers strongly feel that this Book must no longer be allowed to remain the monopoly of its professed followers only, that the light which it brought into the world must be made readily available for the benefit of all as that of any other book of knowledge or history; and it is with this object in view that the compilers venture to offer this volume to the public.

This great Book it was, which gave *life* to the people of Arabia: a poor shepherd people, roaming unnoticed in the desert, but lo! the unnoticed became world-notable, the small grew world-great! The Book today has a word for the "Untouchable" and a word for the "Touchable". It has a word for the prince and a word for the peasant. Indeed, it re-classifies them all, creates a fresh order of precedence,

promulgates a new *order of nobility* ;—

> **"Truly," says the Qur-àn, "the noblest of you in the sight of Allah is he who (in the conduct of his daily affairs) fears His reckoning most. Surely, Allah is Knowing, Aware."**
>
> **—Qur-án xli : 13.**

This then is the Quranic conception of a noble life. Live a life of righteousness, walk in the fear of Allah, and you are a *nobleman.* Rejoice therefore, ye lowly of the earth, for here is honour and nobility within your very own grasp. Accidents of birth and place, caste and creed, do not count. Lip-professions, appearances, labels, do not really matter. Says the Qur-án :—

> **"And they say : None entereth the Garden (of Paradise) unless he be a Jew or a Christian. These are their own fancies.**
>
> **Nay! but who-so-ever submits himself entirely unto Allah and doth good, his reward is with his Lord, and there shall no fear come upon him, neither shall he grieve."**
>
> * * *
>
> **And this is not the word of a poet—how little do ye believe !**
>
> **Neither is it the word of a sooth-sayer—how little do ye mind !**
>
> **It is a revelation from the Lord of the worlds !**
>
> **—Qur-an, ii : 111, 112 ; lxix : 41-43.**

The above would give the reader a glimpse of the Prophet's message which the reader must now read for himself.

For the *Foreword* of this volume the compilers are wholly indebted to Carlyle's discourse on Muhammad which the late English philosopher delivered a hundred years ago. It gives the reader an idea of the setting in which the Hero-Prophet of Arabia lived and toiled.

BENNETT & BROWNE.

FOREWORD

(From Thomas Carlyle)

"The Hero is not now regarded as a God among his fellow men; but as one God-inspired, as a Prophet. In the history of the world there will not again be any man, never so great, whom his fellow-men will take for a God. Nay we might rationally ask, did any set of human beings ever really think the man they *saw* there standing beside them a God, the maker of this world? It was a rude gross error, that of counting the Great man a God".

"Such a man is what we call an *original* man; he comes to us at first-hand. A messenger he, sent from the Infinite Unknown with tidings to us...In one way or other, we all feel that *the words he utters are as no other man's words.* Direct from the Inner Fact of things...Really his utterances, are they not a kind of "Revelation";—what we must call such for want of other name? It is from the heart of the world that he comes; he is portion of the primal reality of things.

God has made many revelations; but this man too, has not God made him, the latest and newest of all? The 'inspiration of the Almighty giveth *him* understanding'; *we must listen before all to him.*"

"Our current hypothesis about Muhammad, that he was a scheming Imposter, a Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to any one. The lies, which well-meaning zeal has heaped round this man, are disgraceful to ourselves only......It is really time to dismiss all that. The word this man spoke has been the life-guidance now[1] of a hundred-and-eighty millions of men these twelve-hundred years. These hundred-and-eighty millions were made by God as well as we. A greater number of God's creatures believe in Muhammad's word at this hour than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain, this which so many creatures of the Almighty have lived by and died by? I, for my part, cannot form any such supposition. I will believe most things sooner than that. One would be entirely at a loss what

[1]—1840.

to think of this world at all, if quackery so grew and were sanctioned here.

"Alas, such theories are very lamentable. If we would attain to knowledge of anything in God's true Creation, let us disbelieve them wholly! They are the product of an age of Scepticism; they indicate the saddest spiritual paralysis and mere death-life of the souls of men: more godless theory, I think, was never promulgated in this earth."

"It was in the year 570 of our Era, that the man Muhammad was born. He was of the family of Hashim, of the Qoraish tribe; though poor, connected with the chief persons of his country. Almost at his birth he lost his father; at the age of six years his mother too; he fell to the charge of his grandfather, an old man, a hundred years old. A good old man; Muhammad's father, Abdullah, had been his youngest favourite son. He saw in Muhammad, with his old life-worn eyes, a century old, the lost Abdullah come back again, all that was left of Abdullah. He loved the little orphan boy greatly; used to say, They must take care of that beautiful little boy, nothing in their kindred was more precious than he. At his death, while the boy was still

but two years old, he left him in charge to Abu Talib, the eldest of the uncles, as to him that now was head of the house. By this uncle, a just and rational man as everything betokens, Muhammad was brought-up in the best Arab way."

"One other circumstance we must not forget; that he had no school-learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that Muhammad never could write! Life in the Desert, with its experiences, was all his education. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know. Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumour of speech in the obscure Arabian Desert, he could know nothing. The wisdom that had been before him or at a distance from him in the world, was in a manner as good as not there for him. Of the great brother souls, flame-beacons through so many lands and times, no one directly communicates with this great soul. He is alone there, deep down in the bosom of

the wilderness; has to grow up so,—alone with nature and his own thoughts."

"But, from an early age, he had been remarked as a thoughtful man. His companions named him 'Al-Amin, the Faithful'. A man of truth and fidelity; true in what he did, in what he spake and thought. They noted that he always meant something. A man rather taciturn in speech; silent when there was nothing to be said; but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech *worth* speaking! Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character; yet amiable, cordial, companionable, jocose even; a good laugh in him withal: there are men whose laugh is as untrue as anything about them; who cannot laugh. One hears of Muhammad's beauty; his fine sagacious honest face, brown florid complexion, beaming black eyes;—I somehow like too that vein on the brow, which swelled-up black when he was in anger: like the 'horse-shoe vein' in Scott's Red-gauntlet. It was a kind of feature in the Hashim family, this black swelling vein in the brow; Muhammad

had it prominent, as would appear. A spontaneous, passionate, yet just, true meaning man! Full of wild faculty, fire and light; of wild worth, all uncultured; working out his life-task in the depths of the Desert there.

"How he was placed with Khadijah, a rich widow, as her Steward, and travelled in her business, again to the Fairs of Syria; how he managed all, as one can well understand, with fidelity, adroitness; how her gratitude, her regard for him grew: the story of their marriage is altogether a graceful intelligible one, as told us by the Arab authors. He was twenty-five; she forty, though still beautiful. He seems to have lived in a most affectionate, peaceable, wholesome way with his wedded benefactress; loving her truly, and her alone. It goes greatly against the impostor theory, the fact that he lived in this entirely unexceptionable, entirely quiet and commonplace way, till the heat of his years was done. Not till he was already getting old, the prurient heat of his life all burnt out, and *peace* growing to be the chief thing this world could give him, did he start on the 'career of ambition'; and, belying all his past character and existence, set up as a wretched empty

charlatan to acquire what he could now no longer enjoy! For my share, I have no faith whatever in that.

"Ah no: this deep-hearted son of the wilderness, with his beaming black eyes and open social deep soul, had other thoughts in him than ambition. A silent great soul; he was one of those who cannot *but* be in earnest; whom Nature herself has appointed to be sincere. While others walk in formulas and hearsays, contented enough to dwell there, this man could not screen himself in formulas; he was alone with his own soul and the reality of things. The great Mystery of Existence, as I said, glared-in upon him, with its terrors, with its splendours; no hearsays could hide that unspeakable fact 'Here am I!'. Such sincerity has in very truth something of divine. The word of such a man is a Voice direct from Nature's own Heart. *Men do and must listen to that as to nothing else;* all else is wind in comparison. From of old, a thousand thoughts, in his pilgrimings and wanderings, had been in this man: What am I? What is this unfathomable Thing I live in, which men name Universe? What is Life; what is Death? What am I to

believe? What am I to do? The grim rocks of Mount Hara, of Mount Sinai, the stern sandy solitudes, answered not. The great Heaven rolling silent overhead, with its blue-glancing stars, answered not. There was no answer. The man's own soul and what of God's inspiration dwelt there, had to answer!"

"Ambition? What could all Arabia do for this man; with the crown of Greek Heraclius, of Persian Chosroes, and all crowns in the Earth; what could they all do for him? It was not of the Earth he wanted to hear tell; it was of the Heaven above and of the Hell beneath. All crowns and sovereignties whatsoever, where would *they* in a few brief years be? To be Sheikh of Mecca or Arabia, and have a bit of gilt wood put into your hand, will that be one's salvation? I decidedly think, not. We will leave it altogether, this impostor hypothesis, as not credible; not very tolerable even."

"Muhammad had been wont to retire yearly, during the month Ramadhan, into solitude and silence; as indeed was the Arab custom; a praiseworthy custom, which such a man, above all, would find natural and useful. Communing with his own heart, in the silence of the

mountains; himself silent; open to the 'small still voices': it was a right natural custom! Muhammad was in his fortieth year, when having withdrawn to a cavern in Mount Hara, near Mecca, during the Ramadhan, to pass the month in prayer, and meditation on those great questions, he one day told his wife Khadijah, That by the unspeakable special favour of Heaven he had now found it all out; was in doubt and darkness no longer, but saw it all. That all these Idols and Formulas were nothing, miserable bits of wood; that there was One God in and over all; and we must leave all Idols, and look to Him. That God is Great and that there is nothing else great! He is the Reality. Wooden Idols are not real; He is real. He made us at first, sustains us yet; we and all things are but the shadow of Him; a transitory garment veiling the Eternal Splendour. 'Allah Akbar, God is Great'; and then also 'Islam', That we must *submit* to God. That our whole strength lies in resigned submission to Him, whatsoever He do to us. For this world, and for the other! The thing He sends to us, were it death and worse than death, shall be good, shall be best; we resign ourselves to God—'If this be Islam,' says Goethe, 'do we not all live

in Islam?' Yes, all of us that have any moral life; we all live so. It has ever been held the highest wisdom for a man not merely to submit to Necessity,—Necessity will make him submit,—but to know and believe well that the stern thing which Necessity had ordered was the wisest, the best, the thing wanted there. To cease his frantic pretension of scanning this great God's World in his small fraction of a brain; to know that it had verily, though deep beyond his soundings, a Just Law, that the soul of it was Good;—that his part in it was to conform to the Law of the Whole, and in devout silence follow that; not questioning it, obeying it as unquestionable.

"I say, this is yet the only true morality known. A man is right and invincible, virtuous and on the road towards sure conquest, precisely while he joins himself to the great deep Law of the World, in spite of all superficial laws, temporary appearances, profit-and-loss calculations; he is victorious while he co-operates with that great central Law, not victorious otherwise:—and surely his first chance of co-operating with it, or getting into the course of it, is to know with his whole soul that it *is*; that it is good, and alone good! This is the soul of Islam."

FOREWORD

"He spoke of his Doctrine to this man and that; but the most treated it with ridicule, with indifference; in three years, I think, he had gained but thirteen followers. His progress was slow enough. His encouragement to go on, was altogether the usual encouragement that a man in such a case meets. After some three years of small success, he invited forty of his chief kindred to an entertainment; and there stood up and told them what his pretension was: that he had this thing to promulgate abroad to all men; that it was the highest thing, the one thing; which of them would second him in that? Amid the doubt and silence of all, young Ali, as yet a lad of sixteen, impatient of the silence, started up, and exclaimed in passionate fierce language, That he would! The assembly, among whom was Abu Talib, Ali's Father, could not be unfriendly to Muhammad; yet the sight there, of one unlettered elderly man, with a lad of sixteen, deciding on such an enterprise against all mankind, appeared ridiculous to them; the assembly broke-up in laughter. Nevertheless it proved not a laughable thing; it was a very serious thing!"

"Muhammad naturally gave offence to the Qoraish, Keepers of the Ca'abah, superintendents

of the Idols. One or two men of influence had joined him; the thing spread slowly, but it was spreading. Naturally he gave offence to everybody: Who is this that pretends to be wiser than we all; that rebukes us all, as mere fools and worshippers of wood! Abu Talib, the good uncle, spoke with him: Could he not be silent about all that; believe it all for himself, and not trouble others, anger the chief men, endanger himself and them all, talking of it? Muhammad answered: If the Sun stood on his right hand and the Moon on his left, ordering him to hold his peace, he could not obey! No: there was something in this Truth he had got which was of Nature herself; equal in rank to Sun, or Moon, or whatsoever thing Nature had made. It would speak itself there, so long as the Almighty allowed it, in spite of Sun and Moon, and all Qoraish and all men and things. It must do that, and could do no other. Muhammad answered so; and, they say, 'burst into tears'. Burst into tears: he felt that Abu Talib was good to him; that the task he had got was no soft, but a stern and great one.

"He went on speaking to who would listen to him; publishing his Doctrine among the

Pilgrims as they came to Mecca; gaining adherents in this place and that. Continual contradiction, hatred, open or secret danger attended him. His powerful relations protected Muhammad himself; but by and by, on his own advice, all his adherents had to quit Mecca, and seek refuge in Abyssinia over the sea. The Qoraish grew ever angrier; laid plots, and swore oaths among them, to put Muhammad to death with their own hands. Abu Talib was dead, the good Khadijah was dead. Muhammad is not solicitous of sympathy from us; but his outlook at this time was one of the dismalest. He had to hide in caverns, escape in disguise; fly hither and thither; homeless, in continual peril of his life. More than once it seemed all-over with him; more than once it turned on a straw, some rider's horse taking fright or the like, whether Muhammad and his Doctrine had not ended there, and not been heard of at all. But it was not to end so.

"In the thirteenth year of his mission, finding his enemies all banded against him, forty sworn men, one out of every tribe, waiting to take his life, and no continuance possible at Mecca for him any longer, Muhammad fled to

the place then called Yathreb, where he had gained some adherents; the place they now call Medina, or 'Medinat-un-Nabi, the City of the Prophet,' from that circumstance. It lay some 200 miles off, through rocks and deserts; not without great difficulty, in such mood as we may fancy, he escaped thither, and found welcome. The whole East dates its era from this Flight, Hegira as they name it: the year 1 of this Hegira is 622 of our Era, the fifty-third of Muhammad's life. He was now becoming an old man; his friends sinking round him one by one; his path desolate, encompassed with danger: unless he could find hope in his own heart, the outward face of things was but hopeless for him. It is so with all men in the like case. Hitherto Muhammad had professed to publish his Religion by the way of preaching and persuasion alone. But now, driven foully out of his native country, since unjust men had not only given no ear to his earnest Heaven's message, the deep cry of his heart, but would not even let him live if he kept speaking it,—the wild Son of the Desert resolved *to defend* himself, like a man and Arab. If the Qoraish will have it so, they shall have it. Tidings, felt to be of

infinite moment to them, and all men, they would not listen to these; would trample them down by sheer violence, steel and murder; well, let steel try it then! Ten years more this Muhammad had; all of fighting, of breathless impetuous toil and struggle; with what result we know.

"Much has been said of Muhammad's propagating his religion by the sword[2]......The sword indeed: but where will you get your sword! Every new opinion, at its starting is precisely in a minority of one. In one man's head alone, there it dwells as yet. One man alone of the whole world believes it; there is one man against all men. That *he* take a sword, and try to propagate with that, will do little for him. You must first get your sword! On the whole, a thing will propagate itself as it can. We do not find, of the Christian Religion either, that it always disdained the sword, when once it had got one. Charlemagne's conversion of the Saxons was not by preaching. I care little about the sword: I will allow a thing to struggle for itself in this world, with any sword or tongue or implement it has, or can lay hold of. We

[2] See section 'War' in the text (Sub-heads 82—87).

will let it preach, and pamphleteer, and fight, and to the uttermost bestir itself, and do, beak and claws, whatsoever is in it; very sure that it will, in the long run, conquer nothing which does not deserve to be conquered. What is better than itself, it cannot put away, but only what is worse. In this great Duel, Nature herself is umpire, and can do no wrong: the thing which is deepest-rooted in Nature, what we call truest, that thing and not the other will be found growing at last.

"Here however, in reference to much that there is in Muhammad and his success, we are to remember what an umpire Nature is; what a greatness, composure of depth and tolerance there is in her. You take wheat to cast into the Earth's bosom: your wheat may be mixed with chaff, chopped straw, barn-sweepings, dust and all imaginable rubbish; no matter: you cast it into the kind just Earth; she grows the wheat,—the whole rubbish she silently absorbs, shrounds it in, says nothing of the rubbish. The yellow wheat is growing there; the good Earth is silent about all the rest,—has silently turned all the rest to some benefit too, and makes no complaint about it! So everywhere

in Nature! She is true and not a lie; and yet so great, and just, and motherly in her truth. She requires of a thing only that it be genuine of heart; she will protect it if so; will not, if not so."

"Muhammad was not a sensual man. His household was of the frugalest: his common diet barley-bread and water: sometimes for months there was not a fire once lighted on his hearth. They record with just pride that he would mend his own shoes, patch his own cloak. A poor, hard-toiling, ill-provided man; careless of what vulgar men toil for. Not a bad man, I should say; something better in him than *hunger* of any sort,—or these wild Arab men, fighting and jostling three-and-twenty years at his hand, in close contact with him always, would not have reverenced him so! They were wild men, bursting ever and anon into quarrel, into all kinds of fierce sincerity; without right worth and manhood, no man could have commanded them. They called him Prophet, you say? Why, he stood there face to face with them; bare, not enshrined in any mystery; visibly clouting his own cloak, cobbling his own shoes; fighting, counselling, ordering

in the midst of them: they must have seen what kind of a man he *was*, let him be *called* what you like! No emperor with his tiaras was obeyed as this man in a cloak of his own clouting."

"Generous things are recorded of him: when he lost his daughter, the thing he answers is, in his own dialect, every way sincere, and yet equivalent to that of Christians, 'The Lord giveth, and the Lord taketh away; blessed be the name of the Lord'. He answered in like manner of Zaid, his emancipated well-beloved Slave, the second of the believers. Zaid had fallen in the war of Tabuc, the first of Muhammad's fightings, with the Greeks. Muhammad said, it was well; Zaid had done his Master's work, Zaid had now gone to his Master; it was all well with Zaid. Yet Zaid's daughter found him weeping over the body;—the old grey-haired man melting in tears! 'What do I see?' said she.—'You see a friend weeping over his friend.' He went out for the last time into the mosque, two days before his death; asked if he had injured any man? Let his own back bear the stripes. If he owed any man? A voice answered, "Yes, me three drachms,"

borrowed on such an occasion. Muhammad ordered them to be paid; 'Better be in shame now,' said he, 'than at the Day of Judgment.'"

"Withal I like Muhammad for his total freedom from cant. He is a rough self-helping son of the wilderness; does not pretend to be what he is not. There is no ostentatious pride in him; but neither does he go much upon humility: he is there as he can be, in cloak and shoes of his own clouting; speaks plainly to all manner of Persian Kings, Greek Emperors, what it is they are bound to do; knows well enough, about himself, 'the respect due unto thee'."

"Miracles? cries he; What miracle would you have? Are not you yourselves there? God made *you*, 'shaped you out of a little clay'. Ye were small once; a few years ago ye were not at all. Ye have beauty, strength, thoughts, 'ye have compassion on one another.' Old age comes on you, and grey hairs; your strength fades into feebleness; ye sink down, and again are not....To his eyes it is for ever clear that this world wholly is miraculous....That this so solid-looking material world is, at bottom, in very deed, Nothing; is a visual and tactual

Manifestation of God's power and presence,—a shadow hung-out by Him on the bosom of the void Infinite; nothing more....The universal empire of Allah, presence everywhere of an unspeakable Power, a Splendour, and a Terror not to be named, as the true force, essence and reality, in all things whatsoever, was continually clear to this man. What a modern talks of by the name, Forces of Nature, Laws of Nature; and does not figure as a divine thing; not even as one thing at all, but as a set of things, undivine enough—saleable, curious, good for propelling steamships! With our sciences and Cyclopaedias, we are apt to forget the *divineness*, in those laboratories of ours. We ought not to forget it! That once well forgotten, I know not what else were worth remembering....The best science, without this, is but as the dead *timber;* it is not the growing tree and forest, which gives ever-new timber, among other things! Man cannot *know* either, unless he can *worship* in some way. His knowledge is a pedantry, and dead thistle, otherwise."

"Sincerity, in all senses, seems to me the merit of the Qur-án; what had rendered it precious to the wild Arab man. It is, after all,

the first and last merit in a book; gives rise to merits of all kinds,—nay, at bottom, it alone can give rise to merit of any kind....The Muhammadans regard their Qur-án with a reverence which few Christians pay even to their Bible. It is admitted everywhere as the standard of all law and all practice; the thing to be gone-upon in speculation and life: the message sent direct out of Heaven which this Earth has to conform to, and walk by; the thing to be read. Their Judges decide by it; all Muslims are bound to study it, seek in it for the light of their life....For these twelve centuries, it has been the religion and life-guidance of the fifth part of the whole kindred of Mankind. Above all things, it has been a religion heartily *believed.* These Arabs believe their religion, and try to live by it! No Christians, since the early ages, or only perhaps the English Puritans in modern times, have ever stood by their Faith as the Muslims do by theirs,—believing it wholly, fronting Time with it, and Eternity with it."

"To the Arab Nation it was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the

creation of the world: a Hero-Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterwards, Arabia is at Grenada on this hand, at Delhi on that;—glancing in valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a Nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Muhammad, and that one century,—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada! I said, the Great Man was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they too would flame."

WHAT AN UNLETTERED ARAB UTTERED IN HIS TRANCES



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In the name of Allah, the Beneficent the Merciful.

THE CALL

[1]

Muhammad's first revelation

Read thou in the name of thy Lord who created,

Created man from a clot of blood.

Read thou[1]: For lo thy Lord is the most Bounteous,

Who hath taught (man) the use of the pen,

Hath taught man what he knew not[2].

—Qur-án, xcvi : 1—5.

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[1] It was in the fortieth year of Muhammad's life, while he was passing the month of Ramadhan in the cavern of Mount Hira in fasting, prayer and meditation, that he heard one night a voice. It said: "Read!" He replied: "I cannot." The voice again said: "Read!" He said: "I cannot read"—for Muhammad could not read or write. A third time the voice, more terrible, commanded: "Read!" Muhammad said "What can I read?" Then came the answer as in the text above.

When the Prophet awoke from his state of trance he found these words "as if inscribed upon his heart. Later on, communications of this nature, or 'Revelations', as they are

[2]

Receives command to arise and warn

O thou enwrapped in thy mantle,
Arise and warn!

Deliver thou that which hath been revealed unto thee from thy Lord, O apostle, for if thou do it not, then thou hast not delivered His message. Allah will protect thee from people. Verily, Allah guideth not the disbelieving folk.

* * *

This is a scripture which we have revealed unto thee that thereby, by the permission of their Lord, thou mayst bring forth mankind from darkness unto light, unto the path of the Mighty, the Praised One,

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called, came to the Prophet in a state of trance, off and on, during the rest of his life, a period of three and twenty years; and the world-famous Qur-àn is a collection of these revelations. See sub-heads 139—142.

[2] Rodwell understands this passage to mean thus: "Preach to thy fellow men what thou believest to be true of the Lord who has created man from the meanest materials, and can in like manner prosper the truth which thou proclaimest. He has taught man the art of writing; and in this thou wilt find a powerful help for propagating the knowledge of Divine Unity."

Allah, unto whom belongeth whatever is in the heavens and whatever is in the earth.

* * *

Allah it is Who created the heavens and the earth, and (who) causeth water to descend from the clouds, and bringeth forth with it fruits as a sustenance for you. And (lo) He maketh the ships to be of service unto you, so that they run upon the sea by his command. And (lo) He hath subjected the rivers unto you.

And He hath subjected unto you the sun and the moon, constant in their courses; and He hath made subservient unto you the night and the day.

And he giveth you of all ye ask of him, and if ye would count Allah's favours ye will not be able to number them.

He it is Who showeth you the lightening, a fear and a hope, and bringeth up the laden clouds.

And the thunder hymneth His praise and the angels too for awe of Him: and He sendeth the thunderbolts and smiteth with them whom He will, and yet they dispute (in doubt) concerning Allah! Mighty is He in power!

And unto Allah falleth prostrate whosoever

is in the heavens and (whosoever is in) the earth, willingly or unwillingly, as do their shadows at morn and eve.

* * *

O mankind! A parable is set forth to you, so listen to it: Verily those on whom ye call beside Allah can never create a fly though they combine together for the purpose. And if the fly carry off aught from them, they cannot take it back from it! How weak the seeker and the sought!

Say: I am only a man like unto you. It is inspired in me that your God is one God: go then straight unto Him and implore His pardon. And woe unto those who join gods with God.

The parable of those who choose other patrons than Allah is as the parable of the spider that maketh for itself a house, and most surely the frailest of the houses is the spider's house, did they but know!

* * *

It is not righteousness that ye turn your faces to the east and to the west, but righteous is he who believeth in Allah and the Last day and the angels and the Scripture and the Prophets!—and who giveth his wealth for love of Him to

kinsfolk and to orphans and the needy and the way-farer and the beggars, and for emancipation of the slaves, and who observeth proper worship and payeth the poor-due, and (who is of those) who keep their treaty when they make one, and (who is of) the patient in tribulation and adversity and time of stress—such are they who are sincere—such are the God-fearing.

Whosoever goeth aright, it is only for (the benefit of) his own soul that he goeth aright, and whosoever erreth, erreth only to its hurt.

And no burdened soul can bear another's burden and if one heavy laden crieth for another to carry his load, not aught of it will be carried even though he (unto whom he crieth) be near of kin. Thou warnest only those who fear their Lord in secret and keep up prayer. And whosoever purifieth himself, he purifieth himself only for (the good of) his own soul; and unto Allah is the eventual journeying.

* * *

And they say: None entereth the garden (of paradise) unless he be a Jew or a Christian. These are their own fancies.

Nay, but whosoever submits himself entirely unto Allah and doth good, his reward is with his

Lord, and there shall no fear come upon them, neither shall they grieve.

Verily! those who believe (in that which hath been revealed unto thee, Muhammad), and those who are Jews and Christians and the Sabians, whoever believeth in Allah and the Last Day and doth good, surely their reward is with their Lord, and they shall not grieve.

* * *

And when My servants ask thee concerning Me, (O Muhammad), then surely I am very near. I answer the prayer of the suppliant when he crieth unto Me.

And verily We created man and We know what his soul whispereth unto him, and We are nearer to him than his vital vein.

Say: O My servants, who have transgressed against their own souls, despair not of the mercy of Allah. Surely Allah forgiveth all faults, surely He is the Forgiving, the Merciful.

* * *

—Qur-àn, lxxiv: 1, 2; v: 67; xiv: 1, 2, 32—34; xiii: 12, 13, 15; xxii: 73; xli: 6; xxix: 41; ii: 177: xvii: 15; xxxv: 18; ii: 111, 112, 62 186; l: 16; xxxix: 53.

PEOPLES' OPPOSITION

[3]

What the opponents said

And when it is said unto them: Come unto that which Allah hath revealed and come unto the apostle, they say: Enough for us is (the faith) in which we found our fathers. What! Even though their fathers knew nothing, and (even though their fathers) had no guidance?

And even so (O apostle,) We sent not a warner before thee unto any town but its wealthy ones said: Verily, we found our fathers following a religion, and in their tracks we tread.

And they say: Our hearts are closed against that unto which thou callest us, and in our ears is a deafness, and between us and thee there is a veil. Do (as thou likest): we verily shall act (as we think right).

And when they see thee they take thee as the subject of their railleries: What! Is this he whom Allah sendeth as an apostle?

* * *

And they who have no knowledge say: Why doth not Allah speak unto us, or a sign come unto us? Even thus, as they now speak, spake those who were before them. Their hearts are all alike.

Nay, say they, (these are but) medleys of dreams; nay, he hath forged it; nay, he is a poet. Let him bring us a sign even as (the Prophets) of old were sent (with).

* * *

The people of the Scripture ask of thee to cause a Book to descend upon them from heaven. They asked a greater thing of Moses, for they said: Show us Allah plainly!

And they say: We will by no means put faith in thee till thou cause a spring to gush forth from the earth for us;

Or till thou have a garden of date-palms and grapes and cause rivers to gush forth and flow therein:

Or thou cause the heaven to fall upon us in pieces as thou hast given out, or bring Allah and the angels face to face (with us);

Or thou have a house of gold; or thou ascend into heaven; nor will we believe in thine ascension till thou bring down to us a book that we may read. Say (O Apostle): My Lord be glorified! Am I aught save a mortal messenger?

PEOPLES' OPPOSITION

And they say: There is naught but our life in this world; We die and we live, and nought but time destroyeth us. But they have no knowledge of that; they only conjecture.

Say (unto them, O apostle): Allah giveth you life, then causeth you to die, then will he gather you unto the Day of Resurrection: there is no doubt about it; but most of mankind know not.

* * *

And they who disbelieve say: This (Qur-án) is a mere fraud of his devising and other folk have helped him with it: but they utter an injustice and a falsehood.

And they say: Tales of the ancients which he hath had written down. They are dictated to him morning and evening.

Say (unto them, O apostle): He Who knoweth the secret of the heavens and the earth hath sent it down; Verily He is ever Forgiving, Merciful.

* * *

And they say: What sort of an apostle is this? He eateth food and walketh in the markets! Why has not an angel been sent down unto him, to be a warner with him?

Or (why is not) a treasure sent down unto him, or why hath he not a garden from whence to eat? And the unjust say, Ye are only following a man bewitched.

Never have We sent messengers before thee but lo! they ate food and walked in the markets!

* * *

And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is an enchanter, a liar.

Maketh he the gods to be but One God? A strange thing, this, to be sure!

We have not heard of this in the previous creed. This is naught but an imposture.

Bear with what they say, and remember our servant, David, lord of might. Verily he was ever turning (to Allah) in repentance.

—Qur-àn, v: 104: xliii: 23; xli: 5; xxv: 41; ii: 118; xxi: 5: iv: 153; xvii: 90—93; xlv: 24, 26; xxv: 4—8, 20; xxxviii: 5, 6, 8, 18.

[4]

"Hearken not to this Quran"—Say they

And those who disbelieve say: Hearken not to this Qur-án, and make noise (to drown the hearing of it); haply ye may overcome.

Fain would they put out the light of Allah with their mouths, but Allah will perfect His light even though the disbelievers like it not.

He (Allah) it is Who hath sent His Apostle with the guidance and the religion of Truth, that He may make it supreme over every other religion however much those, who join other gods with God, may writhe at it.

—Qur-àn, xli : 26 ; lxi : 8, 9.

[5]

Let them alone for a while

By the heaven revolving,

And by the earth splitting (with growth of plants),

This (Qur-án) is indeed a decisive word :

It is no frivolity.

Surely they plot a plot (against thee),

But, lo ! a plan have I.

So give a respite to the disbelievers : Let them alone for a while.

—Qur-án, lxxxvi : ii-17

[6]
Messengers before thee were charged with imposture

Thus do We send thee (O Apostle) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which we have revealed unto thee. Yet they deny the Beneficent! Say: He is my Lord; there is no God save Him. In Him do I put my trust and unto Him is my return.

And if they charge thee with imposture, then already, before them, the folk of Noah, and (the tribes of) A'ad and Thamud have charged (our messengers) with imposture.

And (so have) the folk of Abraham and the folk of Lot;

(And) the dwellers in Midian. And Moses too was charged with imposture; but I bore long with the disbelievers, then I seized them, and how (severe) was My retribution!

And how many a town have We destroyed while it was sinful, which lieth low (to this day) in ruins and (how many) a deserted well and lofty tower!

* * *

And how many a Prophet have We sent among the men of old!

But never came there unto them a prophet whom they did not mock.

And when they see thee they take thee as the subject of their railleries: What! Is this he whom Allah sendeth as an apostle?

Messengers before thee, indeed, were mocked, but (the doom) whereat they mocked encompassed the scoffers.

* * *

—Qur-àn, xiii : 30; xxii : 42—45 : xliii : 6, 7; xxv : 41; xxi : 41.

[7]

Muhammad to forbear

And certainly apostles before thee have been charged with falsehood, but they were patient under the charge and persecution till our help came to them. There is none to alter the decision of Allah. And already there hath reached thee some of this history of messengers (of old).

And if their turning away is grievious unto thee, then, if thou canst, seek an opening (to go

down) into the earth or a ladder unto the sky that thou mayst bring unto them a sign! Had Allah imposed His will, He would surely have brought them, one and all, to the guidance—So be not thou among the foolish.

Well know we that thy heart is at times distressed by what they say,

But hymn the praise of thy Lord, and be of those who bow down in worship;

And serve thy Lord till the certainty overtaketh thee.

Lord of the East and of the West; there is no God save Him; so take thou Him alone for thy defender—

And bear with patience what they say, and depart from them with a becoming departure.

* * *

And We created not the heavens and the earth and all that between them is, save with a purpose, and verily the Hour is surely coming. So do thou forgive, (O apostle,) with kindly forgiveness.

And follow that which is revealed unto thee, and forbear until Allah give judgment, for He is the Best of judges.

* * *

—Qur-àn, vi : 34, 35 : xv : 97—99 : lxxiii : 9, 10 ; xv : 85 ; x : 110.

[8]

Words of solace to the Prophet

By the morning hours,

And by the night when it darkeneth,

Thy Lord hath not forsaken thee nor hath He been displeased.

And verily the future will be better for thee than the past,

And soon will thy Lord give unto thee so that thou wilt be well content.

Did he not find thee an orphan and give thee a home?

Did he not find thee wandering and guide (thee)?

Did He not find thee destitute and enrich (thee)?

Therefore the orphan, oppress him not.

Therefore the beggar, chide him not away.

Therefore of the favours of thy Lord, do thou make mention.

* * *

Have we not opened thine heart for thee?
And eased thee of thy burden,
Which weighed down thy back?
And (have we not) exalted thy name for thee?
Surely! with hardship goeth ease.
Lo! with hardship goeth ease.
So when thou art relieved, toil hard
And seek thy Lord with fervour.

* * *

—Qur-àn, xciii : 1—11 ; xciv : 1—8

[9]

Muhammad not a mad man

By the pen and by what they write,

Thou (O Prophet), by the grace of thy Lord, art not a mad man.

Even thus there came no messenger unto those before them but they said: An enchanter or a mad man:

How they handed down (the saying) as a legacy one unto another? Nay, but they are a froward people.

So turn away from them for thou art in no way to blame:

Yet warn, for warning profiteth believers.

Say: One thing in sooth do I advise you:—that ye stand up, for Allah's sake, by twos or singly and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a severe chastisement.

—Qur-àn, lxviii: 1, 2: li: 52—55; xxxiv: 46.

[10]

The duty of the Apostle is only to convey the message

Say: O men! Now hath the truth come unto you from your Lord.

So whosoever is guided, is guided only for (the benefit of) his own soul, and whosoever erreth, erreth only to its hurt.

But if they turn aside, (then let them, for) We have not sent thee as a guardian over them. Thine is only to convey (the message).

And if they call thee a liar, say: Unto me my work and unto you your work. Ye are clear of that which I do, and I am clear of that which ye do.

And of them are some who hear thee. But wilt thou make the deaf to hear even though they understand not?

And of them are some who look at thee. But wilt thou guide the blind even though they see not?

The duty of the apostle is only to convey (the Lord's message).

—Qur-àn, x : 109; xlii : 48; x : 42—44; v : 99.

[11]
Prophet only a warner

And we have not sent thee (O apostle) save as a bearer of good tidings and as a warner unto all mankind; but most men know not.

Say: I am only a warner. There is no God save Allah, the One, the Absolute,

Lord of the heavens and of the earth and all that is between them, the Mighty, the Forgiving.

Say: I am not the first of the apostles; nor know I what will be done with me or with you. I do but follow that which is revealed unto me, and I am nothing but a plain warner.

* * *

And they say: Why are not signs sent down upon him from his Lord? Say: signs are in the power of Allah only, and I am but a plain warner.

Is it not enough for them that We have sent down unto thee the Scripture to be recited unto them? Lo! herein verily is mercy, and a reminder for people who believe.

(Say): I am commanded only to serve the Lord of this land which He hath sanctified. All things are His; and I am commanded to be of those who surrender (unto Him),

And to recite the Qur-án. And whoso goeth aright, goeth aright only for (the benefit of) his own soul; and as to him who goeth astray, say: I truly am a warner only.

* * *

—Qur-àn, xxxiv: 28; xxxviii: 66, 67; xlvi: 9; xxix: 50, 51 xxvii: 91, 92.

[12]

I am only a mortal like you

Say (O Apostle): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; neither do I say unto

you: "Lo! I am an angel". I follow only that which is inspired in me. Say: Are the blind and the seeing alike? Will ye not then reflect?

Say: I have no power to benefit myself, nor power to hurt, except as Allah please. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. But I am only a warner, and a bearer of good tidings unto people who believe.

Say: No control have I over what may hurt or benefit you.

Say: I am only a mortal like you. My Lord revealeth unto me that your God is only one God. And whoever hopeth to meet his Lord, let him do righteous work, and let him make none a sharer with his Lord in the worship due unto Him.

Say: I am only a man like you. It has been revealed unto me that your God is One God; go then straight unto Him and implore His pardon. And woe unto those who join gods with God,

Who give not the poor-due, and in the life to come believe not!

—**Qur-àn, vi : 50; vii : 188; lxxii : 21; xviii : 111; xli : 6, 7.**

[13]

Only human beings are sent as Allah's messengers

And We sent none previous to thee but men whom we inspired. Ask ye the followers of the Reminder if ye know it not?

We gave them not bodies that would not eat food, nor were they to live for ever.

And never sent We before thee any messengers but lo! they ate food and walked in the markets.

—Qur-án, xxi: 7, 8; xxv; 20.

[14]

Muhammad was inspired as other prophets were

Verily We inspire thee as We inspired Noah and the Prophets after him and as we inspired Abraham and Ismael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We gave unto David the Psalms;

PEOPLES' OPPOSITION

And apostles We have mentioned unto thee before and apostles We have not mentioned unto thee—and speaking did Allah speak unto Moses;

(They were all) apostles of good news and of warning, in order that mankind after those apostles might have no plea against Allah. And Allah is Mighty, Wise!

* * *

What! Is it a wonder for mankind that we have revealed unto a man among them, saying: Warn mankind and bear unto those, who believe, the good tidings that they have with their Lord a footing merited by their sincerity?

And when our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Qur-àn other than this, or make some change in it. Say (O Apostle): it is not for me to change it as mine own soul prompteth. I only follow that which is revealed unto me. Verily if I disobey my Lord, I fear the retribution of an awful Day.

Say: if Allah had so pleased I should not have recited it to you, neither would I have taught it to you. Already have I dwelt among you a lifetime ere it (was revealed to me). Do ye not then understand?

* * *

—Qur-àn, iv: 163—165; x: 3, 16, 17.

[15]

Prophet an Exemplar—A mercy to the worlds—A messenger to you all

O Prophet! Surely We have sent thee as a witness and a bearer of glad tidings and a warner;

And as one who summoneth unto Allah by His permission, and as a lamp that giveth light.

Verily, in the messenger of Allah ye have a good exemplar for him who hopeth in Allah and the last Day, and (who) remembereth Allah much.

* * *

And We have not sent thee save as a mercy to the worlds!

Say: it is only revealed unto me that your God is one God. Are ye then resigned (unto Him)?

But, if they turn away, (O Apostle), then say: Allah sufficeth me; there is no God but He. In Him put I my trust. And He is the Lord of the glorious throne.

Say to them: O men! Verily I am Allah's messenger to you all, of Him unto Whom

belongeth the kingdom of the heavens and the earth. There is no God but He. He quickeneth and He giveth death. Therefore believe in Allah and His apostle, the Prophet who can neither read nor write, who believeth in Allah and in His word. And follow him that ye may be guided aright.

This is naught else than a reminder unto nations, unto him among you who willeth to walk in a straight path.

* * *

—Qur-án, xxxiii : 45, 46, 21 ; xxi : 107, 108 ; ix : 129 ; vii : 158 ; lxxxi : 27, 28.

PROPHETS IN OTHER NATIONS

[16]

And certainly We raised in every nation an apostle

Verily We have sent thee with the Truth, a bearer of good tidings and a warner; and there hath not been a nation but a warner hath passed among them.

And if they treat thee as a liar, so did those who were before them. Their messengers came unto them with clear arguments and with the Psalms and the Scripture giving light.

Then seized I those who disbelieved, and how intense was my retribution!

And that which We inspire in thee of the Scripture, it is the very truth, confirming that which was before it. Verily Allah is indeed Aware, Seer of his servants.

* * *

PROPHETS IN OTHER NATIONS

And verily We sent messengers before thee: of some We have told thee, and of others we have told thee nothing, and it was not given to any messenger that he should bring a sign save by Allah's leave, but when Allah's commandment cometh everything will be decided with truth, and those who treat it as a lie will then be lost.

And indeed We gave unto Moses the Book and We raised up Apostles to follow after him, and we gave unto Jesus, son of Mary, clear arguments, and We supported him with the Holy Spirit. Is it ever so, that, when there cometh unto you an apostle with that which your souls desire not, ye grow arrogant and some ye treat as importors and some ye slay?

* * *

And certainly We raised in every nation an apostle, saying: Serve Allah and shun the devil. Then some of the people there were whom Allah guided, and some of them there were upon whom error had just hold. Do but travel in the land and see what hath been the end of those who treated Apostles as liars!

* * *

—Qur-àn, xxxv: 24—28, 31: xi: 78; ii: 87; xvi: 36.

[17]

What Abraham said to his Father and his people

And recite unto them the story of Abraham.

When he said unto his father and his people: What worship ye?

They said: We worship idols, and are constant in our devotion unto them.

He said: Do they hear you when ye cry unto them?

Or benefit you or do you harm?

They said: But we found our fathers do the like.

He said: Have ye ever considered what ye have been worshipping,

Ye and your fathers of old?

Verily these (the idols) are as foes to me, but not so the Lord of the worlds,

Who hath created me and guideth me,

And Who giveth me food and drink.

And Who, when I sicken, healeth me.

And Who will cause me to die and then give me life (again).

And who, I hope, will forgive me my sins on the Day of Judgment.

My Lord! Grant me wisdom and join me to the righteous:

And give me a good name among posterity:

And place me among the heirs of the Garden of Bliss:

And forgive my father, for lo! he is among the erring:

And put me not to shame on the day when mankind shall be raised up,

The day when wealth and sons shall avail none,

Save him who will bring unto Allah a whole heart.

* * *

And make mention of Abraham in the Book. Surely he was a man of truth, a Prophet.

When he said unto his father: O my father! Why worshippest thou that which neither heareth nor seeth, nor profiteth thee aught?

O my father! Verily now there hath come unto me of knowledge which hath come not unto thee. Follow me therefore, and I will lead thee to a right path.

O my father! Worship not the devil. Verily the devil is a rebel unto the Beneficent.

O my father! Indeed I fear lest a chastisement from the Beneficent light upon thee so that thou become a friend of the devil.

" Art thou averse to my gods, O Abraham?" said (the father), "If thou desist not, I will surely stone thee. Leave me awhile".

He said: Peace be on thee! I shall ask forgiveness of my Lord for thee. Verily, He is ever gracious unto me.

And I shall withdraw from you and that unto which ye pray beside Allah, and on my Lord will I call. Haply, in prayer unto my Lord, I shall not be unblest.

* * *

—Qur-àn, xxvi: 68—89; xix: 41—48.

[18]
The Story of Noah

Of old sent we Noah unto his people, and he said: O my people! Worship Allah. Ye have no other God save Him: Indeed! I fear for you the chastisement of an awful Day.

(But) the chiefs of his people said: Surely we see thee in a plain error.

He said: There is no error in me, O my people! and I am indeed an Apostle from the Lord of the worlds.

I convey unto you the messages of my Lord and give you friendly counsel, for I know from Allah what ye know not.

Marvel ye that there should come unto you a Reminder from your Lord through one of yourselves, that he may warn you, and that ye may keep from evil, and that haply ye may find mercy?

(Noah) said, "Lord! I have called to my people night and day.

But all my calling doth but make them flee from me the more.

And so oft as I call to them, that thou mayst forgive them, they thrust their fingers into their ears and cover themselves with their garments and persist (in their error) and magnify themselves in pride.

And verily I have called unto them aloud,

And verily I have spoken to them in public, and have appealed to them in private.

And I have said: Seek forgiveness of your Lord: Surely He is the most Forgiving.

He will let loose the clouds for you in plenteous rain,

And will help you with wealth and sons, and will give unto you gardens and will give unto you rivers.

What is the matter with you that ye hope not for goodness from Allah?

For He it is who hath created you by various stages.

And Allah hath caused you to spring forth as a growth from the earth.

Then He maketh you return thereto, and He will bring you forth again, a (new) bringing forth.

And Allah hath made for you the earth a wide expanse,

That ye may walk therein along spacious paths.

* * *

And it was revealed unto Noah: None of thy folk will believe save him who hath believed already. Therefore, be not thou distressed at what they do.

And build the ark under Our eye and after Our revelation and speak not unto Me on behalf

of those who do wrong, for they are to be drowned.

So he was building the ark, and every time the chiefs of his people passed him, they laughed at him. He said: Though ye laugh at us, certainly we shall laugh at you even as ye laugh!

(Thus it was) till, when our sentence came to pass and the oven gushed forth water, We said: carry into it (the ark) one pair of every kind and thy family, save him against whom the sentence hath gone forth already, and those who have believed. And but a few were they who believed with him.

And he said (to them): Embark ye therein! In the name of Allah be its course and its mooring. Truly my Lord is Forgiving, Merciful.

And it (the ark) sailed with them amid waves like mountains, and Noah called to his son, for he was standing aloof: Come, embark with us, O my child! and be not with the disbelievers.

He said: "I shall betake me to some mountain that will save me from the water." (Noah) said: "There is none this day that saveth from the decree of Allah save him on whom He hath had mercy." And a wave passed

between them, and he was among the drowned.

* * *

And it was said: "O earth! Swallow up thy water and Cease, O clouds!". And the water was made to subside. And the decree was fulfilled. And it (the ark) rested upon Al-Judi and it was said: Away with the wicked folk!

And Noah cried unto his Lord and said: My Lord, verily my son is of my family! Surely thy promise is true and thou art the Most Just of judges.

He said: O Noah! Verily, he is not of thy family; verily he is doer of other than good deeds, so ask not of Me that whereof thou knowest naught. I admonish thee lest thou be among the ignorant.

He said: My Lord! In thee, verily, do I seek refuge lest I should ask of thee that whereof I have no knowledge. Unless thou forgive me and have mercy on me I shall be among the lost.

It was said (unto him): O Noah! Descend with peace from us and blessings on thee and on peoples (to be born) from those with thee.

This is of the tidings of the Unseen which we reveal unto thee, (Muhammad). Thou

knewest it not, nor did thy folk (know it) ere this. Therefore have patience. Verily the sequel is for those who guard against (evil).

* * *

—Qur-àn, vii : 59—63 ; lxxi : 5—14, 17—20 ; xi : 36—38, 40—49.

[19]

"Work not mischief in the land"

And unto Midian (we sent) their brother, Shuaib. He said : O my people ! Worship Allah. Ye have no other god save Him. A clear proof indeed hath come unto you from your Lord ; so give full measure and full weight and diminish not to mankind their substance and work not mischief in the land after its reformation. This will be better for you, if ye believe.

And lurk not on every road to threaten and to turn away from Allah's path him who believeth in Him and seek not to make it crooked. And remember, when ye were few, how He multiplied you. And behold what hath been the end of the mischief-makers !

And if there is a party of you which believeth in that, with which I have been sent,

and there is a party which believeth not, then have patience until Allah judgeth between us. And He is the Best of judges.

(But) the chiefs of those who were swelled with pride among his people said: Surely we will turn thee out, O Shuaib, and thy fellow-believers from our town, unless ye come back to our faith. "What!" said he "Even though we abhor it?"

"Now indeed we shall have invented a lie against Allah if we go back to your faith after Allah hath rescued us from it. It is not for us to return to it unless Allah, Our Lord, should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide between us and our people with truth, for thou art the Best of those who decide".

But the chiefs of his people who believed not said: If ye follow Shuaib, then verily ye shall be the losers.

So an earthquake seized them, and they were found in the morning prostrate on their faces in their dwellings.

Those who treated Shuaib as an impostor became as though they had never dwelt in them.

Those who denied Shuaib, they were the losers!

* * *

And all, that we relate unto thee of the histories of the apostles, (O Muhammad), is in order that thereby we may make firm thy heart. And in this there hath come unto thee the Truth and an admonition and a reminder for believers.

* * *

—Qur-àn, vii : 85—92 ; xi : 120

[20]

"Ye have no other God save Allah"

And unto (the tribe of) A'ad (we sent) their brother, Húd. "O my people!" said he "worship Allah. Ye have no other God save Him. Will ye not then guard against (evil)?"

(But) the chiefs of the unbelieving ones among his people said: Surely we see thee in folly, and we surely deem thee of the liars.

He said: O my people! There is no folly in me, but I am an Apostle from the Lord of the worlds.

I convey unto you the messages of my Lord and am for you a faithful adviser.

Marvel ye that there hath come unto you a Reminder from your Lord through one of yourselves, that he may warn you? Remember how He made you the successors of the people of Noah and gave you growth of stature. Remember then the bounties of your Lord, that ye may be successful.

And (said Húd): O my people! Ask forgiveness of your Lord! Then turn unto Him repentant; He will send clouds pouring on you abundance of rain and will add strength to your strength; so turn not back, guilty!

They said: "O Húd! Thou hast brought us no clear proof and we are not going to forsake our gods at thy word and we believe thee not.

We can only say that one of our gods hath smitten thee with evil." (Húd) said: I call Allah to witness (and) do ye also witness, that I am clear of (all) that ye ascribe as partners (unto Allah).

Verily I have put my trust in Allah, my Lord and yours—Not an animal but He doth hold it by the forelock! Right, truly, is the way on which my Lord is.

But if ye turn away, still I have delivered unto you the message I was sent to you with, and my Lord will put another people in your

place, nor shall ye at all hurt Him. Lo! my Lord keepeth watch over all things.

And when our decree came to pass We saved Húd and those who believed with him, by mercy from Us; We saved them from a severe chastisement.

* * *

And all, that We relate unto thee of the histories of the apostles, (O Muhammad), is in order that thereby we may make firm thy heart. And in this there hath come unto thee the Truth and an admonition and a reminder for believers.

—Qur-án, vii : 65—69 ; xi : 52—54, 56—58, 120.

[21]

"Forbiddest thou us to worship what our father worshipped ?"

And unto (the people of) Thamúd (we sent) their brother, Sàleh. "O my people!" said he "Worship Allah. Ye have no other god than Him. He hath raised you up out of the earth and hath given you to dwell therein. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive."

They said: O Salih! Thou hast been among us as one on whom our hopes were fixed till now. Forbiddest thou us to worship what our fathers worshipped? Lo! we verily are in grave doubt concerning that to which thou callest us.

He said: O my people! Bethink you: When I have clear proof from my Lord and there hath come unto me His mercy from Him, who will save (me) from Allah if I disobey Him? Ye add to me nothing but loss.

Verily, I am a faithful messenger unto you:

So fear Allah and obey me.

And I ask of you no wage therefor; my wage is with none but the Lord of the worlds.

Will ye be left secure amid these things here?

Amid gardens and watersprings?

And corn fields and heavy-sheathed palm-trees?

And ye hew out your dwellings in the mountains, artfully!

So keep your duty to Allah and obey me.

And obey not the bidding of the extravagant,

Who make mischief in the land and reform not.

But they said: Thou art only a fellow bewitched;

Thou art naught but a mortal like us. Bring us a sign if thou art a man of truth.

—Qur-àn, xi : 61—63 ; xxvi : 143—154.

[22]

The story of Moses

Not to sadden thee have we sent down this Qur-àn unto thee, (O Apostle),

But as a warning for him who feareth,

A revelation from Him who created the earth and the high heavens,

The beneficent One, firm in power.

His, whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the soil.

Allah! There is no God save Him. Most excellent His titles!

* * *

Hath the story of Moses reached thee?

When he saw a fire and said unto his family: Wait, for surely I see a fire. Haply I may bring you a brand from it or find at the fire a guidance.

And when he reached it, he was called to: O Moses!

Verily I, even I, am thy Lord. So put off thy shoes, for, lo! thou art in the holy valley of Towà.

And I have chosen thee, so hearken unto what is revealed.

Verily I, even I, am Allah. There is no God but Me. So worship Me and observe prayer for My remembrance.

Go thou unto Pharaoh, for surely he hath transgressed all limits.

(Moses) said: My Lord! enlarge my breast for me,

And ease my task for me;

And loose the knot of my tongue,

That they may understand my speech.

And give me a counsellor from among my family,

Aaron my brother.

By him gird up my loins

And let him share my task

That we may glorify Thee oft

And oft remember Thee:

Surely! Thou art ever seeing us.

(Allah) said: Thou art granted thy request, O Moses!

Go, Thou and thy brother, with my signs,

and be not remiss in remembrance of Me.

Go, both of you, unto Pharaoh. Verily he hath transgressed all bounds.

And speak ye unto him with gentle speech; haply he may heed or fear.

They said: Our Lord! truly we fear lest he hasten to do evil unto us or be inordinate.

He said: Fear ye not. I am with you twain, I hear, I see.

So go ye unto him and say: Verily! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. Indeed we have brought thee a communication from thy Lord; and peace is for him who followeth the guidance.

(Pharaoh) said: Who then is the Lord of you twain, O Moses?

He said: "Our Lord is He who gave unto everything its nature, then guided it."

"Who hath made the earth for you an expanse and hath traced out paths for you therein and hath sent down water from the clouds." Then thereby have We brought forth species of various herbs:

Eat ye and feed your cattle. Of a truth in this are signs for men of thought.

From it (the earth) We created you, and into it will We return you, and out of it will We bring you forth a second time.

And We verily did show him (Pharaoh) all our signs, but he treated them as falsehoods and refused (to believe).

Then revealed We to Moses: "Go forth by night with My servants and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea)."

Then Pharaoh followed with his hosts and from out of the sea there overwhelmed them that which did overwhelm them.

Thus relate We unto thee (O Apostle) tidings of that which happened of old and We have given thee from Ourselves a Reminder.

Whoso therefore turneth away from it, he verily will bear a burden on the Day of Resurrection.

—Qur-àn, xx: 2—6, 8—14, 24—36, 42—47, 49, 50, 53—56, 77, 78, 99, 100.

THE FUNDAMENTALS

[23]

Broad Principles of Religion

And they say: None entereth the garden (of paradise) unless he be a Jew or a Christian. These are their own vain desires.

Nay, but whosoever submits himself entirely to Allah and doth good, his reward is with his Lord, and there shall no fear come upon them, neither shall they grieve.

Whosoever doth right, whether male or female and is a believer, him verily We shall quicken to a happy life and We shall give them a reward in proportion to the best of what they did.

Verily! those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews and Christians and the Sabians, whoever believeth in Allah and the Last Day and doth good, surely their reward is with their Lord, and there shall no fear come upon them,

neither shall they grieve.

It is not righteousness that ye turn your faces to the East or to the West, but righteous is he who believeth in Allah and the Last Day and the Angels and the Scriptures and the Prophets; and who giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and the beggars, and for emancipation of the slaves; and who observeth prayer and payeth the poor-due; and (who is of) those who keep their treaty when they make one, and (who is of) the patient in tribulation and adversity and time of stress. Such are they who are sincere; such are the God-fearing.

So set thou thy face towards religion as an upright man—(the religion based on) nature of Allah's making—(the religion based on) nature of which He hath made man. There is no altering of (the laws of) Allah's creation. That is the right religion, but most men know not.

* * *

Naught is said unto thee, (O apostle), save what was said unto the messengers before thee. Verily! thy lord is the Lord of forgiveness, and the Lord of dire punishment.

Say: Verily my prayers and my sacrifice

and my life and my death are for Allah, Lord of the worlds.

No partner hath He. This am I commanded and I am the first of those who submit.

Say, (O Muslims): We believe in Allah and that which hath been revealed unto us and that which was revealed unto Abraham, and Ismael and Isaac and Jacob and the tribes and that which hath been given unto Moses and Jesus and that which was given unto (other) Prophets from their Lord. We make no distinction between any of them and unto Him do we submit.

* * *

Say: Come, I will recite unto you what your Lord hath forbidden unto you: that ye ascribe nothing as partner unto Him and that ye be good to your parents; and that ye slay not your children because of poverty—it is We who provide for you and for them—and that ye draw not nigh to indecencies whether open or concealed; and that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath enjoined on you, in order that ye may live wisely.

And come not nigh to the substance of the orphan save with the best of intentions, till he

reach maturity. Give full measure and full weight, in justice. We task not a soul beyond its ability. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the convenant of Allah. This He enjoineth you that haply ye may be mindful.

And (He enjoineth you, saying): This is my straight path, so follow it. Follow not other ways, lest ye be led away from His path. This hath He enjoined you that ye may guard against (evil).

—Qur-àn, ii : 111, 112 ; xvi : 97 ; ii : 62, 177 ; xxx : 30 ; xli : 43 ; vi : 163, 164 ; ii : 136 ; vi : 152-154.

[24]

Personal Responsibility of Man—No Atonement

O mankind! Fear ye your Lord and dread the day when the parent shall not atone for the child in aught, neither shall the child atone for the parent. Aye! Allah's word is sure.

Guard yourselves against the Day when not in aught shall one soul avail another, nor shall

compensation be accepted from it, nor shall intercession be of use to it; nor shall they be helped.

Say: O men! Now hath the Truth come unto you from your Lord. So whosoever is guided, is guided only for (the benefit of) his own soul and whosoever erreth, erreth only to its hurt. And I am not a guardian over you.

* * *

Say: Ye will not be questioned as to our faults nor shall we be questioned as to what ye do.

Every man is responsible for what he shall have wrought.

And no burdened soul can bear another's burden and if one heavy laden crieth for (another to carry) his load, not aught of it will be carried even though he (unto whom he crieth) be near of kin. Thou warnest only those who fear their Lord in secret and keep up prayer; and whoever purifieth himself, he purifieth himself only for (the good of) his own soul and unto Allah is the eventual coming.

* * *

—Qur-àn, xxxi: 33; ii: 123; x: 109; xxxiv: 25; lii: 21; xxxv: 18.

[25]

Reward and Punishment

And every man's actions have We fastened about his neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.

(And it will be said) : Read thy book. Thy own soul is sufficient as a reckoner against thee this Day.

* * *

That day mankind will issue forth in groups to be shown their deeds.

And whosoever shall have wrought an atom's weight of good shall then behold it.

And whosoever shall have wrought an atom's weight of evil shall behold it.

Whoever cometh with a good deed will receive tenfold the like thereof, while whoso cometh with an ill deed will be awarded but the like of it; and they will not be dealt with unjustly.

They who keep away from the great sins and filthy actions, (all) save the lighter faults—(for them) verily thy Lord is liberal in pardon.

He is best aware of you (from the time) when He created you from the earth, and when ye were embryos in your mothers' womb. Therefore, ascribe not purity unto yourselves. He is best aware of him who guardeth against (evil).

* * *

Hast thou seen him who turneth his back?

Hath he not been told what is in the pages of Moses

And of Abraham faithful to his pledge?—

That no laden one shall bear another's load,

And that man shall have nothing but that which he striveth after,

And that his striving shall at last be seen,

And then he will be rewarded for it with the fullest reward.

* * *

Verily those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of bliss.

Their speech therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace! and the close of their speech will be: Praise be to Allah, the Lord of the Worlds!

* * *

—Qur-àn, xvii: 13, 14; xcix: 6—8; vi: 161; liii: 32, 33, 36—41; x: 10, 11.

[26]

Men and women will both be rewarded

Whoso doth an ill-deed, he will not be repaid but with the like thereof, while whoso doth right, whether male or female and is a believer, such will enter the Garden, where they will be given sustenance unmeasured.

Truly the men who resign themselves unto Allah, and the women who resign themselves, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who are patient and women who are patient, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard, and men who remember Allah oft and women who remember—Allah hath prepared for them forgiveness and a great reward.

—Qur-àn, xl : 40 ; xxxiii : 35

[27]

No Compulsion in Religion

There is no compulsion in religion. Truly the right direction has become distinct from error. And he, who rejecteth false deities and believeth in Allah, hath grasped the firmest handle which will never break. Allah is Hearing, Knowing.

* * *

Assuredly We have revealed unto thee for mankind the Book with the truth. Then whosoever goeth aright it is for his own soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a custodian over them.

Call unto the way of thy Lord with wisdom and goodly exhortation, and reason with them in the best possible manner. Verily thy Lord is best aware of him who strayeth from His way, and He is best aware of those who go aright.

* * *

And We have sent thee, (O Apostle), only as a bearer of glad tidings and as a warner.

Say: I ask of you no return for this, except that he, who will, may choose a way unto his Lord.

And put thou thy trust in the Living One, in Him Who dieth not, and hymn His praise. He sufficeth as the Knower of His servants' sins.

Say: Obey Allah and obey the Apostle. But if ye turn away, then for him is only that wherewith he hath been charged and the burden of your duty rests on you. And if ye obey him, ye are on the right path. And nothing rests upon the Apostle but the plain delivery (of the message).

* * *

Did not there pass over man a period of time when he was a thing unmentioned?

Lo! We create man from the mingled sperm to test him, so We make him hearing, knowing.

Verily, We have shown him the way, be he grateful or disbelieving.

* * *

—Qur-àn, ii : 256 ; xxxix : 41 ; xvi : 125 ; xxv : 56—58 : xxiv : 54 ; lxxvi : 1—3.

[28]

Success lies in the purification of the soul—Like opportunities for the Untouchables and the Touchables

By the sun and his brightness!

And by the moon when she followeth him!

And the day when it revealeth his glory!

And the night when it enshroudeth him!

And by the heaven and Him who built it!

And by the earth and Him who spread it!

And by the soul and Him who perfected it

And breathed into it (a sense of) what is wrong for it and (what is) right for it!

He is indeed successful who purifieth it,

And he is indeed a failure who corrupteth it.

* * *

O Children of Adam! We have indeed sent down unto you raiment to cover your nakedness, and (raiment) for embellishment, but the raiment that guards against evil—that is best. This is of the revelations of Allah, that haply they may be mindful.

* * *

—Qur-àn, xci: 1—10; vii: 26.

THE DIETY

[29]

Allah

He is the First and the Last, and the Manifest and the Hidden; He is cognizant of all things.

Vision comprehendeth Him not, but He comprehendeth (all) vision and He is the Knower of subtilities, the Aware?

He is Allah, beside whom there is no god, the Knower of the invisible and the visible. He is the Beneficent, the Merciful.

He is Allah, beside whom there is no god, the King, the Holy, the Author of Peace, the Granter of Security, the Guardian, the Mighty, the Supreme, the Most High. Glorified be Allah from all that they ascribe as partners (unto Him).

He is Allah, the Creator, the Maker, the Fashioner. His are the most excellent names. All that is in the heavens and the earth declareth

His glory, and He is the Mighty, the Wise.

* * *

He it is who giveth life and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.

Allah it is who shaped you out of weakness, then He gave after weakness strength, then, after strength, weakness and grey hairs. He createth what He pleaseth and He is the Knowing, the Powerful.

And He it is Who accepteth repentance from His servants, and forgiveth their sins and knoweth what ye do.

It is He who hath raised among the unlettered ones an apostle of their own, to recite unto them His revelations and to purify them and to teach them the Book and Wisdom, though aforetime they were indeed in error manifest.

* * *

—Qur-àn, lvii : 3 ; vi : 104 ; lix : 22-24 ; xl : 68 ; xxx : 54 ; xlii : 25 ; lxii : 2.

[**30**]

Signs of Allah's sovereignty

Verily, in the creation of the heavens and

the earth and in the alternation of the night and the day, and in the ships which run upon the sea with that which is of use to men, and in the rain which Allah sendeth down from the sky, thereby giving life to the earth after its death and dispersing in it all kinds of beasts, and (in) the change of the winds, and in the clouds that are made to do service between the heaven and the earth: are signs (of Allah's sovereignty) for people who have sense.

* * *

Let man look at his food:

It was We Who rained down the copious rains;

Then split We the earth in clefts
And caused in it the upgrowth of the grain,
And grapes and green fodder,
And olive-trees and palm-trees,
And gardens growing thick,
And fruits and herbage,
A provision for you and your cattle.

* * *

And verily in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the dregs and the blood, pure milk pleasant to those who drink.

And among fruits ye have the palm and the vine, from which ye get wine and goodly food. Verily there is in this a sign for people who have sense.

And thy Lord hath revealed to the bee, saying: Take thou habitations in the hills and in the trees and in what they build:

Then eat of all fruits, and follow submissively the ways of thy Lord. There cometh forth from within it a drink diverse of hues, wherein is healing for mankind. Verily herein is a sign for people who reflect.

* * *

And of His signs in this: He created for you mates from yourselves that ye might find quiet of mind in them, and He put between you love and tenderness. Herein indeed are signs for a people who reflect.

And of His signs are the creation of the heavens and the earth and your variety of tongues and colour. Herein truly are signs for men of knowledge.

And of His signs are your sleep by night and by day, and your doings in quest of His bounty. Herein truly are signs for people who hearken.

And of His signs is this: He showeth you the lightning a source of awe and hope, and sendeth down water from the cloud and thereby quickeneth the earth after her death. In this indeed are signs for people who understand.

* * *

Have they not seen the birds controlled in mid air? None holdeth them save Allah. Lo! in this verily are signs for a people who believe.

Hast thou not seen how Allah wafteth the clouds forward, then gathereth them together, then pileth them in layers, so that thou seest the rain come forth from between them? And He sendeth down from the heaven (clouds like) mountains wherein is hail and afflicteth there with whom He will, and averteth it from whom He will. The flashing of His lightning all but taketh away the sight.

* * *

Verily We have created man from a product of wet earth;

Then We placed him as a drop (of seed) in a safe abode;

Then made We the drop a clot, then made We the clot a little lump, then fashioned We the

little lump into bones: and We clothed the bones with flesh, and then We caused it to grow into another creation. So blessed be Allah, the best of Creators!

And Allah brought you out of your mothers' wombs knowing nothing, and gave you hearing and sight and heart that ye might respond with thanks.

* * *

Blessed is He in Whose hand is the Kingdom, Who hath power over all things.

Who hath created death and (Who hath created) life that He may try you as to which of you is best in conduct; and He is the Mighty, the Forgiving.

Who hath created seven heavens in harmony. Thou canst not see in the Beneficent One's creation a defect; then look again: Seest thou a flaw?

Then look again and yet again, thy sight will return unto thee dimmed and weary.

* * *

See ye not how Allah hath put under you whatsoever is in the heavens and whatsoever is in the earth and hath been bounteous to you of His favours, the seen and the unseen? Yet

among men there is he who disputeth concerning Allah, without knowledge or guidance or a Book giving light.

(Allah) maketh the night to enter in upon the day and He maketh the day to enter in upon the night and He hath subdued the sun and moon to service: each runneth on to an appointed goal. Such is Allah, your Lord: His the Sovereignty: but the gods ye call on beside Him own not so much as the husk of a date-stone.

* * *

Verily, Allah (it is) who splitteth the grain and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer forth of the dead from the living. Such is Allah. How are ye then turned away?

He is the Cleaver of the Daybreak, and He hath made the night for rest, and the sun and the moon for reckoning. That is an arrangement of the Mighty, the Wise.

And He it is Who hath made for you the stars that ye may guide your course by them amid the darkness of the land and the sea. Clear have We made Our signs to men of knowledge!

He it is Who sendeth down water from the clouds; then bring We forth by it buds of every kind; and from them bring We forth the green foliage; then produce We therefrom the thick-clustered grain; and pendant bunches from the sheaths of palm-trees; and gardens of grapes and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Herein, verily, are signs for a people who believe!

* * *

—Qur-àn, ii : 164 ; lxxx : 24—32 ; xvi : 66—69 ; xxx : 21—24 ; xvi : 79 ; xxiv : 43 ; xxiii : 12—14 ; xvi : 78 ; lxvii : 1—4 ; xxxi : 20 ; xxxv : 13 ; vi : 96—98, 100.

[31]

"No secret conference of three but Allah is their fourth."

Dost thou not see that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five, but He is their sixth, nor of fewer nor of more but He is with them wheresoever they may be, and then, on the Day of Resurrection, He will tell them

of their deeds. Surely Allah is cognizant of all things.

And thou art not engaged in any affair and thou recitest not a text out of the Qur-án about it and ye (mankind) work no work, but We are witness of you when ye are engaged therein. And not an atom's weight in the earth or in the heaven escapeth your Lord nor what is less than that or greater, but it is noted in a clear book.

And keep your word hidden or proclaim it, He truly knoweth what is in the breasts.

What! Should He not know who hath created? He is the Knower of subtilities, the Aware.

Knower of the invisible and the visible, the Great, the Most High.

And with Him are the keys of the unseen. None knoweth them but He. And He knoweth whatever is in the land and in the sea. Not a leaf falleth but He knoweth it, neither is there a grain amid the darkness of the earth, nor a thing green or sere but (it is noted) in a clear book.

He it is Who taketh your souls at night and knoweth what ye have merited in the day. Then He awaketh you again to life therein, that an appointed term may be fulfilled. Then

unto Him is your return. And then He will declare unto you that which ye have wrought.

Supreme over His servants, He sendeth forth guardians to watch over you, until, when death cometh unto one of you, Our messengers take him away, and fail not.

Then are they returned unto Allah, their Lord, the Just. Is not judgment His? Swift He, of those who take account!

Say: He is able to send upon you a punishment from above you or from beneath your feet, or to clothe you with discord and make you taste the tyranny one of another. See how We repeat the revelations that they may understand.

No affliction befalleth save by Allah's leave, and whoso believeth in Allah, He guideth his heart, and Allah is Cognizant of all things.

—Qur-àn, lviii: 7; x: 62; lxvii: 13, 14; xiii: 9; vi: 59—62, 65; lxiv: 11.

[**32**]

Allah is Independent of His creation

And whosoever striveth, striveth only for his own soul. Verily Allah is Independent of (His) creatures.

And verily We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for (the good of) his own soul; and if any shall be thankless, then surely Allah is Self-sufficient, Praiseworthy.

If ye are ungrateful, then surely Allah is Rich, above all need of you. And He is not pleased with ungratefulness in His servants; and if ye be grateful, He will be pleased with you.

—Qur-àn, xxix: 6; xxxi: 12; xxxix: 7.

[33]

On Allah is the sustenance of all

And kill not your children for fear of want: for them and for you will We provide; verily the killing of them is a great sin.

And how many an animal there is that beareth not its own food! Allah provideth for it and for you. He is the Hearing the Knowing.

And there is not a moving thing in the earth but on Allah is the sustenance of it and He knoweth its habitation and its repository. All is in a clear book.

—Qur-àn, xvii: 31; xxix: 60; xi: 6.

[34]

The thunder hymneth His praise

He (Allah) it is who showeth you the lightning, a fear and a hope and bringeth up the laden clouds.

The thunder hymneth His praise and the angels too, for awe of Him.

And unto Allah falleth prostrate whosoever is in the heavens and (whosoever is in) the earth, willingly or unwillingly, as do their shadows at morn and even!

Seest thou not that Allah it is Whom all who are in the heavens and the earth praise?—the very birds as they spread their wings! Of each verily He knoweth the worship and the praise; and Allah is aware of what they do.

The seven heavens praise Him and the earth, and all who are in them; and there is not a thing but hymneth His praise; but their utterances of praise ye understand not. Verily, He is Forbearing, Forgiving.

Seest thou not that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the

moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom chastisement is justly due, and whomsoever Allah abaseth there is none to give him honour. Verily Allah doth what He will.

* * *

—Qur-án, xiii : 12, 13, 15 ; xxiv : 41 ; xvii : 44 ; xxii : 18.

[35]

Beneficence of Allah

The Beneficent One
Hath taught the Qur-án ;
Hath created man,
Hath taught him articulate speech.

The sun and the moon have each their times,

And the stars and the trees bend in adoration.

And the sky He raised it high, and He hath set the measure,

That ye exceed not the measure.

And keep up the balance with equity and scant it not.

And the earth hath He made for (His) creatures;

Wherein are fruit and sheathed palm-trees,

And the grain with its husk and the scented herb.

Which then of the favours of your Lord will ye deny?

Everyone that there is (on earth) will pass away;

There endureth only the countenance of thy Lord—the Lord of Might and Glory.

—**Qur-àn, lv: 1—13, 26, 27.**

[36]

"And if ye would count Allah's favours ye will not be able to number them"

And indeed We created you, then fashioned you, then said We to the angels: "Fall ye prostrate before Adam!"

See ye not how Allah hath put under you whatsoever is in the heavens and whatsoever is in the earth and hath been bounteous to you of His favours, the seen and the unseen?

And He hath made subservient unto you the night and the day and the sun and the moon,

and the stars are made subservient by His command. Verily herein indeed are signs for people who have sense.

And He it is who hath subjected to you the sea, that ye may eat of its fresh meat and take forth from it ornaments to wear. And thou seest the ships ploughing its billows that ye (mankind) may go in quest of His bounties and that haply ye may give thanks.

And the cattle! for you hath He created them: in them ye have warm clothing and advantages and of them ye eat;

And they are pleasing to you, when ye fetch them home and when ye take them forth to pasture.

And they bear your loads for you to lands ye could not reach save with great trouble to yourselves. Truly your Lord is Compassionate, Merciful.

And horses and mules and asses (hath He created) that ye may ride them, and for your ornament. And He will create things which ye know not.

* * *

Of Allah it is to point out the way. Some turn aside from it: but had He imposed His

own will, He would have led you all aright.

He it is Who sendeth down water from the sky: from it is your drink, and from it are the plants by which ye pasture.

By it He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Verily herein is indeed a sign for people who reflect.

Is He then who createth like him who createth not? Will ye not then consider?

And if ye would count Allah's favours, ye will not be able to number them. Aye: Allah is right Gracious, Merciful!

* * *

—Qur-àn, vii : 11; xxxi : 20; xvi : 12, 14, 5—11, 17, 18.

[37]

The unity of Allah

Say (unto them, O Apostle): I am only a man like you. It hath been revealed unto me that your God is One God; go then straight unto Him and seek forgiveness of Him. And woe unto those who join gods with God.

Truly Allah forgiveth not that partners should be associated with Him. He forgiveth

all save that to whom He pleaseth. Whoso associateth partners with Allah hath wandered far astray.

Had there been in either (heaven or earth) gods besides Allah, then verily both (the heavens and the earth) had been disordered. Glory be to Allah, the Lord of the Throne, above what they attribute (unto Him).

And We sent no apostle before thee but We revealed unto him (saying): There is no God save Me, so worship Me.

* * *

Never did Allah take to Himself a son, nor ever was there any god along with Him, else would each god have assuredly gone with that which He created, and some of them would assuredly have uplifted themselves above others. Glorified be Allah above all that they allege!

Knower of the unseen and the seen! Exalted be He over all that they join (with Him).

His is the kingdom of the heavens and the earth! No son hath He! Nor partner in the kingdom! All things hath He created and meted out for them a measure.

Yet they take beside Him other gods who create naught but are themselves created, and

possess not for themselves power for evil nor for good and possess not death nor life, nor power to raise the dead.

* * *

Say, (O Apostle): Praise be to Allah, and peace be on His servants whom He hath chosen! Is Allah the more worthy or the gods they join with Him?

Is not He (the more worthy) Who created the heavens and the earth and Who sendeth down for you water from the sky; then We cause to spring forth thereby joyous orchards, whose trees it never hath been yours to cause to grow. What! a god beside Allah? Nay they are a people who deviate.

Is not He (the more worthy) Who made the earth an abode and made in it rivers and raised upon it hills and who hath put a barrier between the two seas? What! a god beside Allah? Nay, but most of them know not.

Is not He (the more worthy) Who answereth the wronged one when he crieth unto Him and taketh off their ills and Who will make you successors in the earth? What! A god beside Allah? Little do they reflect!

Is not He (the more worthy) Who guideth

you in the darkness of the land and the sea and Who sendeth the winds as heralds of His mercy? What! A god beside Allah? High exalted be Allah above all they join with Him.

Is not He (the more worthy) Who produceth creation, then reproduceth it and Who provideth for you from the heaven and the earth? What! A god beside Allah? Say: bring your proof, if ye are truthful.

* * *

—Qur-àn, xli : 6 ; iv : 116 ; xxi : 22, 25 ; xxiii : 91, 92 ; xxv : 2, 3 ; xxvii : 59—64.

[38]

Call upon Allah or call upon the Beneficent Lord as you like—Name immaterial

Say (unto mankind): Call upon Allah, or call upon the Beneficent One, by whichsoever name ye invoke Him (it is the same). His are the most excellent names.

—Qur-àn, xvii : 110.

[39]

Man turns to Allah in danger!

He (Allah) it is Who enableth you to travel

by land and sea till, when ye are on board of ships which sail on with them with a fair breeze in which they rejoice, a tempestuous gale overtaketh them and the billows surge in on them from every side and they think that they are overwhelmed therewith, (then) they cry unto Allah, making their faith pure for Him only (saying): If Thou but deliver us from this, we truly will be of the thankful.

Yet when He hath delivered them, behold! they commit unrighteous excesses in the land. O men! your excesses are only self-injuring and an enjoyment of the life of this world, then unto Us is your return and We shall let you know what ye have done.

—**Qur-àn, x : 23, 24.**

[40]

And who is further astray than those who pray unto others than Allah?

O mankind! A parable is set forth to you, so listen to it: Verily those on whom ye call beside Allah can never create a fly though they combine together for the purpose. And if the fly carry off aught from them, they cannot take

it back from it! How weak the seeker and the sought!

And who is further astray than him who, instead of Allah, prayeth unto such as will answer not his prayer until the Day of Resurrection, and are heedless of his call?

Dead are they, lifeless! And they know not when they shall be raised.

The parable of those who take other patrons than Allah is as the parable of the spider that maketh for itself a house and most surely the frailest of the houses is the spider's house, did they but know!

* * *

Say: (O Apostle): I am commanded to worship Allah making religion pure for Him (only).

And I am commanded to be the first of those who resign themselves (unto Him).

Say: Verily, If I should disobey my Lord, I fear the chastisement of a grievous Day.

Say: I am forbidden to worship those unto whom ye call on beside Allah since there have come unto me clear proofs from my Lord, and I am bidden to resign myself to the Lord of the Worlds.

He it is Who created you from dust, then from a drop, then from a clot, then He bringeth you forth as a child, then (ordaineth) that ye attain maturity and then that ye grow to be old men—though some of you die earlier—and that ye reach an appointed term; and (We relate this) that haply ye may understand.

He (Allah) it is Who giveth life and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.

Unto Him is the real prayer. But these (deities) unto whom they pray beside Allah respond not to them, save as (is the response to) him who stretcheth forth his hands to water that it may reach his mouth, when it cannot reach it! The prayer of unbelievers goeth astray.

And call not on any other god with Allah. There is no god but He. Every thing will perish save He. His is the judgment, and unto Him will ye be brought back.

* * *

Say (unto them, O apostle): Who giveth you sustenance from the heaven and the earth? Who owneth hearing and sight? And Who bringeth forth the living from the dead and

bringeth forth the dead from the living? And Who ruleth all things? They will say: Allah. Say: will ye not then fear (Him?)

Such then is Allah, your true Lord. And when the truth is gone, what remaineth but error? How, therefore, are ye turned aside?

* * *

—Qur-án, xxii : 73 ; xlvi : 5 ; xvi : 21 ; xxix : 41 ; xxxix : 11—13 ; xl : 66—68 ; xiii : 14 ; xxviii : 88 ; x : 32, 33.

[41]

"I love not gods which set"

And thus did We show Abraham the kingdom of the heavens and the earth that he might be of those who are sure.

So when the night grew dark upon him he beheld a star. "This," said he, "is my Lord." But when it set, he said: I love not gods which set.

And when he saw the moon uprising. "This," said he, "is my Lord". But when it set, he said: "Surely if my Lord guide me not, I shall surely be of those who go astray."

And when he saw the sun uprising, he cried: "This is my Lord! This is greater!" But

when he set, he exclaimed: "O my people! I share not with you the guilt of joining gods with God.

Like an upright man I turn my face to Him Who created the heavens and the earth and I am not going to be of those who add gods to God."

And this was Our reasoning with which We furnished Abraham against his people. We exalt in dignity whom We will. Verily thy Lord is Wise, Knowing.

* * *

And the night and the day and the sun and the moon are among (Allah's) signs. Adore not the sun nor the moon; but adore Allah who created them if it is in truth Him ye worship.

He maketh the night to enter in upon the day and He maketh the day to enter in upon the night. And He hath subdued the sun and the moon so that each journeyeth on to its appointed goal. Such is Allah, your Lord; His is the sovereignty, while those, unto whom ye pray instead of Him own not so much as the husk of a date-stone.

If ye pray unto them they will hear not your prayer, and if they heard they could not grant it you.

* * *

—Qur-àn, vi: 76—80, 84; xli: 37; xxxv: 13, 14

[42]

One's own desires, a god

Hast thou seen him who taketh his own desires as a god? Wilt thou then be a guardian over such a one?

And they say: There is naught but our life in this world; we die and we live, and nought but time destroyeth us. They have no knowledge of that: they only conjecture.

—Qur-án, xxv: 43; xlv: 24.

[43]

Allah has no sons or daughters

Say: He is Allah, the One;
Allah, on whom all depend.
He begetteth not nor was He begotten.
And there is none like unto Him.

* * *

And they say: The Beneficent One hath taken unto Himself a son.

Now surely ye utter a monstrous thing,
Almost might the very heavens be rent

thereat and the earth cleave asunder and the mountains fall in fragments,

That they ascribe unto the Beneficent One a son,

When it beseemeth not (the Majesty of Allah) the Beneficent that He should take unto Himself a son.

Verily there is none in the heavens and in the earth but cometh unto (Allah) the Beneficent as a slave.

* * *

And they falsely attribute to Him sons and daughters without knowledge. Glorified be He and high exalted above (all) that they associate (with Him).

The Originator of the heavens and of the earth! How should He have a child, when there is for him no consort.

Ye have no warrant for saying so. What! tell ye concerning Allah that which ye know not?

Nay, but whatsoever is in the heavens and whatsoever is in the earth is His. All are subservient unto Him.

When He decreeth a thing, He saith unto it only: Be! and it is.

* * *

—Qur-àn, cxii: 1—4; xix: 88—93; vi: 101, 102; x: 69; ii: 116, 117.

[**44**]

Trinity

And when Allah shall say: O Jesus, son of Mary, Didst thou say unto mankind: Take me and my mother as two gods beside Allah? He shall say: Glory be unto Thee! It did not befit me to say that to which I had no right. Had I said that, verily Thou wouldst have known it. Thou knowest what is in my mind, and I know not what is in Thine. Lo! Thou, only Thou, art the Knower of things unseen.

I spake not to them aught but that which Thou didst bid me: "Worship Allah, my Lord and your Lord". I was a witness of them while I was among them, but since Thou hast given me death, Thou hast Thyself watched them and Thou art witness of all things.

* * *

O People of the Book! Do not exaggerate in your religion nor speak of Allah aught but the truth. The Messiah Jesus son of Mary was only an apostle of Allah and His (prophetic) word which He conveyed unto Mary, and a spirit from Him. Believe, therefore, in Allah

and His apostles, and say not, "Three". Forbear! (that is) better for you! Allah is only one God. Far is it from His transcendent majesty that He should have a son. His, whatever in the heavens and whatever in the earth. And Allah is a sufficient Protector.

The Messiah will never disdain to be a servant unto Allah, nor will the angels who are nigh unto Him.

* * *

Now surely they are not believers who say: Lo! Allah is the Messiah, son of Mary; for the Messiah said: O children of Israel, worship Allah, my Lord and your Lord. Verily whoso associateth partners with Allah, for him Allah hath forbidden Paradise. His abode is the Fire and the evil-doers shall have no helpers.

They surely are not believers who say: Lo! Allah is the third of the three: for there is no god save the One God. If they refrain not from what they say, a painful chastisement will light on such of them as disbelieve.

Will they not, therefore, turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.

The Messiah, son of Mary, was but an apostle; other apostles had passed before him;

and his mother was a saintly woman; they both ate food. Behold how We make the revelations clear for them, and behold how they turn aside!

Say: Serve ye beside Allah that which possesseth for you neither hurt nor use? and Allah, He is the Hearing, the Knowing.

* * *

--Qur-án, v: 116, 117; iv: 171, 172; v: 72—76

THE HEREAFTER

[45]

Every soul must taste of death

We ordained immortality for no mortal before thee. Then if thou diest, (as thou must,) can they be immortal?

Every soul must taste of death, and We prove you with evil and with good, for trial. And unto Us shall ye be returned.

—Qur-án, xxi: 34, 35.

[46]

The Resurrection

Oh! By the afterglow of sunset do I swear,
And by the night and all that it gathereth,
And by the Moon when at her full,
That ye shall journey on from plane to plane.

* * *

Thinketh man that he shall be left alone?

Was he not a drop of sperm emitted?

Then he became a clot, and (Allah) shaped and fashioned

And made of him pairs, the male and female.

Is not then He able to bring the dead to life?

* * *

Thinketh man that We shall not assemble his bones?

Aye, verily, able are We to restore his very finger-tips!

But man would rather deny what is before him.

* * *

O men! If ye are in doubt as to the Resurrection then lo! of a truth have We created you of dust, then of a drop of seed, then of a clot of blood, then of little lumps of flesh—shapen and unshapen, that We may make (Our power) clear to you. And We cause what We will to abide in the wombs for an appointed time, then We bring you forth infants, then (give you growth) that ye attain your age of strength. And of you may be one who dieth (young), and of you may be one who is brought back to abject old age, so that, after knowledge,

he knoweth naught. And thou (O apostle), seest the earth barren, but when We send down the rain thereon, it stirreth and swelleth and bringeth forth every kind of luxuriant herb.

And Allah it is who sendeth forth the winds which raise the clouds, then drive We them on to a dead land and therewith give life to the earth after its death. Even so is the Resurrection!

* * *

What! Is not He, Who created the heavens and the earth, able to create the likes of them? Aye, that He is! for He is the Great Creator, the Knower.

His command, when He willeth aught, is but to say unto it: Be! and it is.

* * *

It is We who have decreed that death should be among you; yet are We not (thereby) kept back

From replacing you with others, your likes, nor from raising you up in a form which ye know not!

* * *

—Qur-àn, lxxxiv: 16—19; lxxv: 36—40, 3—5; xxii: 5; xxxv: 9; xxxvi: 80, 81; lvi: 60, 61.

[47]
The Day of Judgment

That day mankind will issue forth in groups to be shown their deeds.

And whosoever shall have wrought an atom's weight of good shall then behold it,

And whosoever shall have wrought an atom's weight of evil shall behold it.

* * *

And just balances will We set up for the Day of Resurrection so that no soul shall be wronged in aught and though a work be of the weight of a grain of mustard seed, We will bring it (to be weighed); and We suffice for reckoners.

* * *

The day when the heaven shall become as molten brass,

And the hills become as flakes of wool,

And friend shall not enquire of friend,

Though they will be given sight of them. Fain would the guilty one redeem himself from the punishment of that day at the price of his children,

And of his spouse and of his brother,

And of his kin who gave him shelter,

And of all that are in the earth, wishing the while that this might save him.

* * *

And (warn of) the day when the enemies of Allah shall be gathered unto the Fire driven on in bands

Until, when they reach it, their ears and their eyes and their skins shall bear witness against them of their deeds.

And they shall say unto their skins: why testify ye against us? They shall reply: Allah hath given us speech, Who giveth speech to all things, and who created you at first and unto Whom are ye brought back.

And ye did not hide yourselves lest your ears and your eyes and your skins should witness against you, but ye thought that Allah knew not many a thing that ye did.

And this your thought which ye did think of your Lord hath ruined you; so that ye are among the losers (this day).

* * *

—Qur-án, xcix: 6—8; xxi: 47; lxx: 8—14; xli: 19—23.

[48]
Similitudes in the Quran

And verily We have set forth for mankind in this Qur-án all kinds of similitudes, that haply they may reflect.

A similitude of the garden (of paradise) which is promised to those who guard (against evil): therein are rivers of water which corrupt not: rivers of milk whose flavour changeth not: rivers of wine delicious to those who drink: and rivers of honey clarified: and therein for them is every kind of fruit, and protection from their Lord. (Are they who enjoy all this) like those who abide in the Fire and are given boiling water to drink which teareth their bowels?

* * *

Seest thou not how Allah setteth forth a similitude? A good word is as a goodly tree, its roots fixed firm and its branches in the heaven:

Yielding its fruit in all seasons by permission of its Lord. Allah setteth forth these similitudes to men that haply they may reflect.

* * *

O mankind! a parable is set to you, so listen to it: Verily those on whom ye call beside

Allah can never create a fly though they combine together for the purpose. And if the fly carry off aught from them, they cannot take it back from it. How weak the seeker and the sought!

* * *

The parable of those who choose other patrons than Allah is as the parable of the spider that maketh for itself a house; and most surely the frailest of the houses is the spider's house, did they but know!

—Qur-àn, xxxix : 27 ; xlvii : 15 ; xiv : 24, 25 ; xxii : 73 ; xxix : 41.

[49]

The Garden of Paradise and the Hell

Verily, they who believe and do good—these of all creatures are the best.

Their recompense with their Lord shall be gardens of perpetuity, underneath which flow rivers wherein they shall abide for ever. Allah hath pleasure in them and they in Him. This, for him who feareth his Lord.

* * *

And obey ye Allah and the Apostle that ye may find mercy.

And hasten to forgiveness from your Lord, and a garden, the extensiveness of which is as the extensiveness of the heavens and the earth, prepared for those who guard against (evil);

Those who give alms in ease and in adversity, and who control their anger and are forgiving toward mankind; and Allah loveth the doers of good;

And those who, when they have done an evil thing or committed a wrong against themselves, remember Allah and implore forgiveness for their faults—and who forgiveth faults save Allah?—and (who) do not knowingly persist in what they have done.

These—their reward will be forgiveness from their Lord and gardens underneath which flow rivers; in them they shall abide for ever—and goodly the reward of those who act so.

* * *

Verily, those who say: Our Lord is Allah, then keep straight, the angels descend upon them, saying: fear ye not nor be ye grieved, but hear glad tidings of the garden ye are promised.

We are your guardians in the life of the

world and in the hereafter. Therein ye shall have (all) that your souls desire, and therein ye shall have (all) that ye ask for:

A gift of welcome from the Gracious, the Merciful One.

* * *

O My servants! For you there is no fear this day, nor shall ye grieve;

(Ye) who believed in our communications and were submissive:

Enter the Garden, ye and your wives, delighted.

Therein shall go round unto them trays of gold and goblets, and therein shall be all that souls desire and eyes find sweet; and therein ye shall abide.

And this is the Garden which ye are given as heritage because of your deeds.

Therein for you is fruit in plenty of which ye shall eat.

But the guilty, verily, shall abide in the torment of hell.

It shall not be mitigated for them, and they shall despair therein.

And We do not treat them unjustly but it is they who have been unjust to themselves.

* * *

A similitude of the Garden which is promised to those who guard (against evil): Therein are rivers of water which corrupt not: rivers of milk whose flavour changeth not: rivers of wine delicious to those who drink: and rivers of honey clarified: and therein for them is every kind of fruit and protection from their Lord. (Are they who enjoy all this) like those who abide in the Fire and are given boiling water to drink which teareth their bowels?

* * *

Such as persevere in seeking their Lord's pleasure and keep up prayer and spend (in charity) secretly and openly out of that which We have bestowed upon them and ward off evil with good: Theirs will be the recompense of the (heavenly) abode.

Gardens of Eden which they shall enter, along with all who do good from among their parents and their spouses and their offspring. The angels enter upon them from every gate,

(Saying): Peace be unto you because ye persevered. How sweet the recompense of the (heavenly) home.

A similitude of the Garden which is promised unto those who guard (against evil):

Underneath it flow rivers: its fruits and its shade, perpetual. This is the reward of those who fear (Allah); but the reward of disbelievers is the fire.

* * *

Verily, the righteous shall drink of a cup whereof the admixture is camphor,

A fount wherefrom the servants of Allah drink, making it gush forth abundantly;

They who fulfil their vows and fear a day whose woes shall spread far and wide,

They who feed the poor, the orphan and the captive, for love of Him,

(Saying): We feed you for the sake of Allah only: We seek from you neither reward nor thanks,

Verily we fear from our Lord a day stern and distressful.

Therefor from the evil of that day hath Allah delivered them and cast on them brightness and joy;

And hath awarded them for their patience, a Garden and silken robes;

Reclining therein upon couches, they shall know not of sun or piercing cold;

The shades of it shall be close over them

and its clustered fruits shall bow.

* * *

Seest thou not how Allah setteth forth a similitude? A good word is a goodly tree, its roots fixed firm and its branches in the heaven:

Yielding its fruit in all seasons by permission of its Lord. Allah setteth forth these parables to men that haply they may reflect.

* * *

And they who were foremost in doing good (on earth) the foremost now.

These are they who will be brought nigh (to Allah)

In Gardens of delight.

There wait on them immortal youths[1]

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[1]—In these words and others depicting the heavenly bliss in store for the righteous we are obviously reading the language of parable and similitudes. In describing the Garden or Paradise of the life to come the Qur-àn expressly states that the description is a similitude. In verse XLVII: 15 we accordingly read:—"A similitude of the Garden which is promised to those who keep their duty (unto Allah): therein are rivers of water which corrupt not: rivers of milk whose flavour changeth not: rivers of wine delicious to those who drink: and rivers of honey clarified: and therein for them is every kind of fruit and protection from their Lord." In verse III: 133 we read further:—"And vie one with another for forgiveness from your Lord and a Garden, the extensiveness of which is as the extensiveness of the heaven and the earth, prepared for those who guard (against evil)". The Qur-àn tells us also that in that Garden there will be plenty of shade,

With goblets and ewers[1] and a cup of pure drink;

Their brows ache not from it, nor fails the sense:

---

various kinds of trees and fruits unfailing; and verses XIV : 24, 25 give us an insight into the nature of those trees and fruits. These verses read as follows:—"Seest thou not how Allah setteth forth a similitude? A goodly word is as a good tree, its roots fixed firm, its branches reaching into heaven: yielding its fruit in all seasons by permission of its Lord. Allah setteth forth these parables to men that haply they may reflect." The joys of the Muslim's paradise may, therefore, be best summarised in the following words of the Qur-án:—"Therein is all that souls desire and eyes find sweet".—XLII : 71.

To understand what souls will there desire and what the eyes will there find sweet, we must know what form the souls will have in the life to come and the sort of eyes they will then possess. We find an answer to this query in verses LVI : 60, 61 which read thus:—"It is We who have decreed that death should be among you. *Yet are We not (thereby) kept back* from replacing you with others, your likes, or *from raising you up in a form which ye know not!*" So it is not given to man to know what form the souls take after death nor to know the real nature of things which his soul's eyes will find sweet. "No soul" says the Qur-àn, "knoweth what is in store for them (the righteous) of that which will refresh the eyes: a reward for what they did."—XXXII : 17. The Prophet's comment on these words is reported to have been:—"Allah says: I have prepared for My righteous servants what no eye has seen and what no ear has heard, and what the heart of man has not conceived of."—Bukhari.

The central fact about the Muslim paradise then is that therein 'Allah hath pleasure in them (the good) and they (the good) in Him' (XVIII : 8), and that the bliss of it transcends every kind of happiness known to man. To a

And with fruit[1] that they prefer.

And flesh[1] of fowls such as they desire.

And (there are) fair ones with wide, lovely eyes like unto sheltered pearls.[1]

* * *

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thoughtful man this would quite easily be intelligible. But the Qur-àn appeals to man in all stages of his development. It addresses the young as well as the old, the peasant as well as the philosopher, the man in the street as well as the Sufi; and in the language of metaphor seeks to bring home to each one of them the one fundamental fact, namely, that the heavenly bliss promised to the righteous will transcend every kind of earthly happiness known to man. Wine? Yes, you will have wine there, if you please-and "rivers" of it! "Brows ache not from it nor fails the sense."—(LVI: 19). Note how heavenly bliss has here been described in terms of wine indicating its transcendental nature, transcendental even as rivers of wine are, compared to the bottle. Milk and honey? O yes, you will have rivers of them. You will in fact have there every good thing you can think of—aye, even "the fair ones with wide lovely eyes like unto sheltered pearls". The metaphor is continued and the great bliss in store for the righteous has been expressed by the Qur-àn in terms of many an earthly source of joy of which man is cognizant. For after all every form of man's pleasure on earth connotes just one thing—*Desire Fulfilled, Satisfaction*—satisfaction in varying degrees, and what the Qur-án drives home is but this, namely, that the measure of satisfaction and happiness vouchsafed to man on earth is insignificant as compared with the measure of satisfaction and bliss promised to the righteous servants of Allah in heaven.

"And verily We have presented to mankind in this Qur-àn all manner of similitudes, but man is at most things a caviller"—XVIII: 55.

And verily We have set forth for mankind in this Qur-án all manner of similitudes, that haply they may reflect.

And no soul knoweth what is in store for them of that which will refresh the eyes (in the Hereafter): a reward for what they did.

* * *

And the people of the right hand—Oh! how happy shall be the people of the right hand!

Among thornless lote-trees
And clustered plantains,
And in spreading shade,
And by flowing waters,
And with fruit in plenty
Unfailing, unforbidden,
And on raised couches.
Verily We have created them a creation
And made them virgins,
Loving, equals in age,
For the people of the right hand.

* * *

And verily We have presented to mankind in this Qur-án all manner of similitudes, but man is at most things a caviller.

And no soul knoweth what is in store for them of that which will refresh the eyes (in the

Hereafter): a reward for what they did.

* * *

But the people of the left hand—Oh! how wretched shall be the people of the left hand?

In scorching wind and scalding water

And (in) shadow of a black smoke,

Neither cool nor elevating

For they truly, ere this, were blessed with ease and plenty,

But they persisted in awful sin.

And were wont to say: What! after we are dead and have become dust and bones, shall we then, forsooth, be raised again?

And our fathers of yore?

* * *

By the Mount,

And by the Scripture inscribed

On parchment unrolled,

And by the House frequented,

And by the lofty vault,

And by the sea swollen,

Lo! the chastisement of thy Lord will surely come to pass;

And none shall put it back.

Reeling on that day the heaven shall reel,

And stirring shall the mountains stir.

Woe that day to those who call it a lie,

Who play in talk of grave matters;

On that day they shall be thrust with a (violent) thrust into the fire of hell.

This is the Fire which ye were wont to deny.

Enter into it, and whether ye are patient of it or impatient of it is all one for you. Ye are only being paid the reward of your doings.

But mid gardens and delight shall they dwell who guard (against evil),

Rejoicing in what their Lord hath given them and (that) their Lord hath saved them from the torment of hell-fire.

(And it shall be said unto them): Eat and drink with healthy enjoyment (a reward) for your deeds.

A cup shall be borne round among them from a fountain,

White, delicious to those who drink,

Wherein is no headache nor are they made drunken thereby.

They shall hear therein no vain talk, nothing but Peace; and there will be for them sustenance morn and even.

Such then will be the Garden which We make the heritage of those of Our servants who

guard (against evil).

* * *

Verily, those who believe and do good works, their Lord guideth them by (the light of) their faith. Rivers shall flow at their feet in Gardens of delight.

Their prayer therein shall be, "Glory be to Thee, O Allah" and their greeting therein shall be: "Peace". And the close of their prayer shall be: "Praise be to Allah, Lord of the Worlds!"

* * *

Lo! Verily hell lurketh in ambush,

A place for the inordinate.

They will abide therein for ages.

Therein they taste neither refreshment nor drink

Save boiling water and a paralysing cold:

Requital proportioned (to their deeds),

For indeed they looked not for a reckoning;

And they gave the lie to Our revelations, charging them with falsehood.

But We noted and wrote down all.

So taste (of that which ye have earned): for We will add to you naught but chastisement.

* * *

Downcast on that day shall be the faces of some,

Toiling, worn,

Scorched by burning fire,

Made to drink from a boiling spring.

No food for them save bitter thorn-fruit

Which nourisheth not, nor appeaseth hunger.

And verily have We set before men in this Qurá-n every kind of parable, that haply they may reflect:

An Arabic Qur-àn, containing no crookedness, that haply they may guard (against evil).

Warn thou then (O Apostle), for thou by the grace of thy Lord art neither a sooth-sayer nor a mad-man.

* * *

—Qur-án, xcviii: 7, 8; iii: 132—136; xli: 30—32; xliii: 68—76; xlvii: 15; xiii: 22—24, 35; lxxvi: 5—14; xiv: 24, 25; lvi: 10—12, 17—23;—xxxix: 27; xxxii: 17; lvi: 27—38; xviii: 55; xxxii: 17; lvi: 41—58; lii: 1—14, 16—19; xxxvii: 45—47; xix: 62, 63; x: 10, 11; lxxviii: 21—30; lxxxviii: 2—7; xxxix: 27, 28; lii: 29.

THE MAN

[50]

Man's birth

Did not there pass over man a period of time during which he was a thing unmentioned?

Verily We have created man from a product of wet earth;

Then placed We him as a drop (of seed) in a safe abode;

Then made We the drop a clot, then made We the clot a little lump, then fashioned We the little lump bones and clothed the bones with flesh, and then We caused it to grow into another creation. So blessed be Allah the best of creators!

And Allah brought you out of your mothers' wombs knowing nothing, and gave you hearing and sight and heart that haply ye might respond with thanks.

—Qur-àn, lxxvi : 1 ; xxiii : 12—14 ; xvi : 78.

[51]

The allegory of Adam and Iblis—Man's habitat.

And indeed We created you; then We fashioned you, then said We to the angels[1]: Fall ye prostrate before Adam[2], and they fell prostrate, all save Iblis[3]: he was not among those who prostrated themselves.

To him said (Allah): What hath hindered thee that thou didst not fall prostrate when I bade thee? He said: Nobler am I than he: me hast Thou created of fire; of mud hast thou created him!

---

[1] Beings who execute the Divine will and of whom the forces of Nature may be taken as a manifestation.

[2] We find an elucidation of this submission of angels to mankind (or Adam) in verses XXXI: 20 and XVI: 12 of the Qur-àn which read as follows:—

"See ye not how Allah hath put under you whatsoever is in the heavens and whatsoever is in the earth and hath been bounteous to you of his favours, the seen and the unseen?"

"And subservient unto you hath He made the night and the day and the Sun and the Moon, and the stars are made subservient by his command."

[3] Man's own vanity, his own unhealthy hankerings (Nafs-i-Ammara) and the promptings of his environment are every day manifestations of Iblis.

(Allah) said: Then get thee down hence! It is not for thee to show pride here: so get thee gone! Verily thou art of those degraded.

He said: Respite me till the day when (mankind) are raised (from the dead).

He said: Lo! thou art of those respited.

He said: Now for that Thou hast brought about my deviation, surely I shall lurk in ambush for them on Thy straight Path.

(And) Then I shall come upon them from before them and from behind them and from their right hands and from their left hands and Thou shalt not find most of them to be thankful.

* * *

And (Allah said) O Adam! Dwell thou and thy wife in the Garden and eat ye freely (of the fruits) thereof where ye will, but come not nigh this tree[4] lest ye become of the aggressors[5].

But Satan whispered to them so that he might shew them their nakedness, which had been hidden from them, and said:—'Your Lord hath forbidden you this tree, only lest ye should become angels or lest ye should become of the immortals'

And he swore to them both (saying):

---

[4] Tree of aggression and discord. (See note 5.)

'Verily I am an advisor unto you.'

So he led them on with guile. And when they had tasted of the tree, their shame became manifest to them and they began to cover themselves with the leaves of the garden. And their Lord called to them: Did I not forbid you that tree and say to you: Verily, Satan is your declared enemy?

They said: Our Lord! We have wronged ourselves. If Thou forgive us not and have not pity on us, we shall surely be of the losers.

He said: "Get ye down, some of you enemies[6] of others. There is for you in the earth an abode and provision for a time.

"Therein shall ye live" said He, "and therein shall ye die, and from it shall ye be brought forth."

Then Adam received from his Lord words (of prayer) and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful.

O children of Adam! We have indeed sent down to you raiment to cover your nakedness, and (raiment) for embellishment; but the

[5, 6] These words give us a clue as to the nature of the forbidden Tree.

raiment that clothes you with the fear of Allah—that is best. This is of the revelations of Allah that men haply may be mindful.

O children of Adam! Let not Satan bring you into trouble[7], even as he caused the expulsion of your parents from the garden and tore off from them their robe (of innocence) that he might manifest their shame to them. He truly seeth you, he and his comrades, from whence ye see them not. Verily, we have made the Satans patrons of those who believe not.

* * *

—Qur-àn, vii : 11—17, 19--25 ; ii : 37 ; vii : 26, 27

[52]

Man's eminence—Sun & Moon his servants—His field of action the universe—How he degrades himself—Takes to Cow-worship—How Moses eradicates it

And indeed We created you, then We fashioned you, then said We to the angels: Fall ye prostrate before Adam!

[7] In our own day Satan gave us a demonstration on a very large scale. He let his whispers go round the chancelleries of Europe; the forbidden fruit of jealousy and discord was tasted, and lo!, forth marched Adam to the battle-fields of

See ye not how Allah hath put under you whatsoever is in the heavens and whatsoever is in the earth and hath been bounteous to you of His favours, the seen and the unseen?

And subservient unto you hath He made the night and the day and the Sun and the Moon, and the stars are made subservient by His command.

"What! Worship ye then instead of Allah that which profiteth you not, nor harmeth you?

* * *

And certainly Moses came unto you with clear proofs (of Allah's sovereignty). Then, while he was away, ye took the calf (for worship) and did wrong.

And Aaron did indeed tell them beforehand: O my people! Ye are but being seduced by it, for surely your Lord is the Beneficent God; follow me, therefore, and obey my bidding.

Flanders and France. Years of carnage followed; the brutality of man stood exposed in all its nakedness; till at last came exhaustion and a sense of shame at the havoc wrought. And the children of Adam found themselves "expelled from the Garden"; their pre-war prosperity gone; debts, bankruptcy, depression stared them in the face.

"O children of Adam, We have indeed revealed to you the garb (of civilization) to conceal your shame and for embelishment but the garb that clothes you with the fear of Allah—that is best."—VII: 26.

(But) they said: We will by no means cease to be its votaries till Moses come back to us.

(And Moses when he returned) said: O Aaron!—when thou sawest them go astray, what hindered thee

That thou didst not follow my teaching? Hast thou then disobeyed my command?

He said: O son of my mother! Seize me not by my beard nor by my head! Indeed I feared lest thou shouldst say: Thou hast caused division among the children of Israel and hast not waited for my word.

* * *

And when Moses said unto his people: Verily Allah bids you sacrifice a cow; they said: Makest thou a jest of us? He answered: I seek Allah's protection from being one of the foolish.

They said: Call on thy Lord for us that he would make plain to us what sort of a cow it is. Surely cows are much alike to us; and verily if Allah please, we shall be guided aright.

(Moses) answered: Allah saith, Verily she is a cow not broken to plough the soil or to water the tilth, sound, without a blemish in her. They said: Now hast thou brought the truth. So they sacrificed her, though they had not the mind to do it.

Now (O Samiri), look at thy god (the cow) of which thou hast remained a votary. We will surely burn it and will scatter it over the sea, scattering.

* * *

Thus relate We unto thee (O Apostle) some of the tidings of that which happened of old, and indeed We have given thee a Reminder from Ourselves.

* * *

—Qur-án, vii : 11 ; xxxi : 20 ; xvi : 12 ; xxi : 66 ; ii : 92 ; xx : 90—94 : ii : 67, 70, 71 ; xx : 97, 99.

[53]

Man's freedom of will—Freedom of will not uncontrolled

Did not there pass over man a period of time during which he was a thing unmentioned?

Lo! We create him from the mingled sperm: (and) We mean to try him; so We make him hearing, seeing.

(And) lo! We have shown him the way, *whether he be grateful or disbelieving.*

* * *

Nay; everyone of them would fain have open pages given to him (out of heaven).

Nay verily, they fear not the Hereafter.

Nay verily, this (Qur-án) is admonishment (enough); *So whosoever will may heed;*

But they do not mean to heed unless Allah chooseth to impose His own will. Worthy is He to be feared and worthy to forgive!

Of Allah it is to point out the way, but some turn aside from it. *Had He imposed His own will*, He would surely have led you all aright.

* * *

O ye who believe! Respond to Allah and His Apostle, when he calleth you to that which giveth you life, and know that Allah cometh in between man and his own heart, and that to Him shall ye be gathered.

* * *

—Qur-án, lxxvi : 1, 2, 3; lxxiv : 52—56; xvi : 9; viii : 24.

[54]

Taqdir or design

Praise the name of thy Lord, the Most High,

Who createth, then developeth;

And who maketh things in accordance with *a design*, then guideth (them);

And Who bringeth forth the pasture,

Then turneth it to dusky stubble.

He causeth the dawn to appear, and He hath made the night for rest, and the sun and the moon for reckoning. That is *a design* (Taqdir) of the Mighty, the Wise.

And He it is who hath made for you the stars that ye may guide your course by them amid the darkness of the land and the sea. Clear have We made our signs to men of knowledge!

And the Sun runneth on to its station. That is an *arrangement* (Taqdir) of the Mighty, the Wise.

And as for the Moon, We have *designed* for it stages till it returneth like an old dry palm-branch.

It is not for the Sun to overtake the Moon, nor doth the night outstrip the day. Each in its own sphere doth journey on.

—Qur-àn, lxxxvii: 1—5; vi: 97, 98; xxxvi: 37—39.

[55]

All creation has a purpose

And I have not created the great and the

small but that they should act as servants unto Me.

Have they not reflected within themselves that Allah hath not created the heavens and the earth, and all that is between them, save with a design and for a destined end. But truly most men believe not that they shall meet their Lord.

Verily, in the creation of the heavens and the earth and (in) the alternation of night and day are signs for men of understanding,

Such as bear Allah in mind, standing, sitting, and reclining and muse on the creation of the heavens and of the earth, (saying) "Our Lord, Thou hast not created this in vain. Glory be to thee! Keep us from the doom of Fire."

—**Qur-án, li : 56 ; xxx : 8 ; iii : 190, 191.**

[56]

Men who fear their Lord in secret

Verily those who fear their Lord in secret, theirs will be forgiveness and a great reward.

Men whom neither merchandize nor sale diverteth from remembrance of Allah and from

observance of prayer and the payment of the poor-due; who fear a day when hearts (shall throb) and eyeballs roll.

* * *

Verily those who stand in awe of their Lord fearing,

And those who believe in the revelations of their Lord,

And those who with their Lord join none,

And those who give that which they give with hearts thrilled with fear that to their Lord they shall return—

These hasten after good, and are the first to attain it.

And We task not a soul beyond its capacity, and with Us is a record which speaketh the truth, and they shall not be dealt with unjustly.

* * *

—Qur-àn, lxvii: 12; xxiv: 37; xxiii: 57—62.

[57]

Men who believe and do good

Verily, they who believe and do good—these of all creatures are the best.

Their recompense with their Lord shall be gardens of perpetuity, underneath which flow rivers, wherein they shall abide for ever. Allah hath pleasure in them and they in Him. This, for him, who feareth his Lord.

* * *

Is he then, who knoweth that what hath been revealed unto thee from thy Lord is the truth, like unto him who is blind? But only men of understanding bear this in mind:

Such as persevere, seeking the pleasure of their Lord and keep up prayer and spend (in charity) secretly and openly, out of what We have bestowed upon them, and ward off evil with good. Theirs will be the recompense of the (heavenly) Home,

Gardens of Eden which they enter, along with all who do good from among their parents and their spouses and their offspring. The angels enter unto them from every gate,

(Saying): Peace be unto you because ye persevered. How sweet the recompense of the (heavenly) Home!

Deem they who commit ill-deeds that We will deal with them as with those who believe and work righteousness, that their life and their

death shall be equal? Ill do they judge!

Verily Allah will bring those who believe and do good unto Gardens underneath which rivers flow, while those who believe not enjoy themselves and eat even as the cattle eat, and their abode, the fire.

* * *

And they say: None entereth the Garden (of Paradise) unless he be a Jew or a Christian. These are their own vain desires.

Nay, but whosoever submits himself entirely unto Allah and doth good, his reward is with his Lord, and there shall no fear come upon them, neither shall they be grieved.

Verily! those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews and the Christians and the Sabians—whoever believeth in Allah and the Last Day and doth good—surely their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.

It is not righteousness that ye turn your faces to the East or to the West, but righteous is he who believeth in Allah and the Last Day and the Angels and the Scripture and the Prophets; and who giveth his wealth, for love

of Him, to kinsfolk and to orphans and the needy and the wayfarer and the beggars, and for emancipation of the slaves; and who observeth prayer and payeth the poor-due; and who is of those who keep their treaty when they make one and (who is of) the patient in tribulation and adversity and time of stress. Such are they who are sincere; such are the God-fearing.

* * *

—Qur-àn, xcviii : 7, 8; xiii : 19, 22—24; xlv : 21; xlvii : 12; lxv : 10, 11; ii : 111, 112, 62, 177.

[58]

"Let not your wealth lead you into forgetfulness of Allah."

The desire of worldly increase possesseth you.
Until ye come to the graves!
Nay, But ye shall soon know!

* * *

O ye who believe! Let not your wealth or your children lead you into forgetfulness of Allah. Those who do so, they are the losers.

Wealth and children are an adornment of the life of this world. But the good deeds which

endure are better in thy Lord's sight as to reward, and better in prospect.

* * *

And not your wealth, nor your children are the things that bring you near unto Us—nay but they who believe and do good, these it is for whom is reward multiplied for what they shall have done, and these (it is who) shall be in the highest places and in peace.

Your wealth and your children are only a source of trial, but Allah! with Him is a great reward.

Therefore be careful of (your duty to) Allah with all your might, and listen, and obey, and spend (in alms), that is better for your souls. And whoso is saved from his own greed, such are the successful.

* * *

—Qur-àn, cii : 1, 2, 3 ; lxiii : 9 ; xviii : 47 ; xxxiv : 37 ; lxiv : 15, 16.

[59]

Fate of transgressing nations

And how many a town have We destroyed while it was sinful! It lieth low (to this day)

in ruins with many a deserted well and lofty tower!

And many a city did I suffer long though it was sinful! Then (lo!) I grasped it and unto Me is the return.

* * *

Hast thou not seen how thy Lord dealt with (the tribe of) 'Aad,

Of Aram, with its colonnade,

The like of which had not been reared in the lands?

And with (the tribe of) Thamùd, who hewed out the rocks in the valley?

And with Pharaoh, Lord of might?

They (all) committed excesses in the lands,

And multiplied iniquity therein.

Therefore thy Lord poured on them the scourge of His chastisement,

For surely thy Lord is ever watchful.

* * *

Then after them We brought forth another generation;

And We sent among them an apostle of their own, saying: Serve Allah. Ye have no other god but He. Will ye not guard (against evil)?

But the chieftains of his folk, who disbelieved and called the meeting of the Hereafter a lie, and whom We had richly endowed in the life of this world, said: This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink.

And if ye obey a mortal like yourselves, ye surely will be losers.

What! doth he threaten you that after ye shall be dead and become dust and bones, ye will (again) be brought forth?

Away, away with what ye are threatened!

There is naught but our life of this world; we die and we live, and we shall not be raised (again);

He is merely a man who hath forged a lie about Allah. We are not going to believe in him.

So punishment overtook them in all justice, and We made them like as wreckage (that a torrent hurleth).

* * *

—Qur-àn, xxii: 45, 48; lxxxix: 6—14; xxiii: 31—38, 41.

PRAYER

[60]

God is nearer to man than his vital vein— God answers prayers

And when My servants question thee concerning Me (O apostle,) then surely I am very near. I answer the prayer of the suppliant when he crieth unto Me. So let them answer My call and let them believe in Me, in order that they may be led aright.

We, verily, created man and We know what his soul whispereth to him, and We are nearer to him than his vital vein.

* * *

Say: O my servants who have acted extravagantly against their own souls! despair not of the mercy of Allah. Surely Allah forgiveth all faults: Surely He is the Forgiving, the Merciful.

* * *

—Qur-àn, ii : 186 ; l : 16 ; xxxix : 53.

[**61**]

Zacharia's prayer for a son

A recital of the mercy of thy Lord unto His servant, Zachariah.

When he cried unto his Lord a cry in secret,

Saying: My Lord! Verily the bones of me wax feeble and my head is shining grey and never, my Lord, have I prayed to Thee with ill success.

And verily I fear my kinsfolk after me; but my wife is barren: give me, then, an heir (as a special gift) from Thee:

Who shall inherit of me and inherit of the house of Jacob, and make him, my Lord, well pleasing (unto Thee).

"O Zachariah! Verily We announce to thee a son, his name John; We have given that name to none before (him)".

He said: My Lord! How shall I have a son when my wife is barren and I have reached infirm old age?

He said: So shall it be. Thy Lord saith: It is easy for Me, even as I created thee aforetime when thou wast naught.

* * *

—Qur-àn, xix: 2—9.

[62]

Abraham's prayer and sacrifice

And he (Abraham) said: Verily, I repair unto my Lord. He will guide me:

My Lord! give Thou me (a son) of the righteous.

So We gave him tidings of a gentle son.

And when (the boy) was old enough to walk with him, (Abraham) said: My son, I have seen in a dream that I should sacrifice thee. So look, what is thine own view? He said: My father! Do what thou art bidden. God willing, thou shalt find me of the patient.

Then, when they had both resigned themselves (to Allah's will) and he had laid him down upon his forehead,

We cried unto him, "O Abraham!

Now verily hast thou fulfilled the vision." Thus, indeed, do We reward the righteous!

This was indeed a manifest trial.

Then We ransomed (his son) with a great sacrifice.

And We left for him among posterity (the salutation):

"Peace be on Abraham"!
Thus do We reward the good.

—Qur-án, xxxvii : 99—110.

[63]

The daily prayer of the Muslim

Praise be to Allah, Lord of the Worlds,
The Beneficient, the Merciful,
Master of the Day of Judgment.

Thee (alone) do we worship and to Thee (alone) do we cry for help.

Guide Thou us on the right path,
The path of those whom Thou hast favoured;

Not (the path) of those upon whom wrath is brought down nor of those who go astray.

—Qur-àn, i : 1—7.

[64]

Dissuading a servant from prayer

Verily for those who persecute believing men and believing women and repent not, there is for them the doom of hell and theirs the chastisement of burning.

* * *

What thinkest thou of him who dissuadeth
Our servant when he prayeth?
Is he unaware that Allah seeth?
Nay, verily, if he desist not We will drag him by the forelock.
The lying sinful forelock!

* * *

—Qur-àn, lxxxv: 10; xcvi: 9, 10, 14—16.

[**65**]

Prayer enjoined

And seek help with patience and prayer, and truly this is hard save for the humble-minded,

Who know that they shall meet their Lord, and that unto Him shall they return.

* * *

O ye who believe: Bow down and prostrate yourselves and worship your Lord, and do good, that ye may prosper.

And strive hard in (the way of) Allah with the endeavour which is due to Him. He hath chosen you and hath not laid upon you any

hardship in religion, the faith of your father Abraham. He hath named you Muslims of old time and in this (Scripture), that the Apostle may be a bearer of Knowledge (of revelation) to you and that ye may be bearers of Knowledge to the rest of mankind. So keep up prayer, pay the poor-rate, and hold fast to Allah. He is your guardian—how excellent the guardian and how excellent the helper!

* * *

Recite, then, so much of the Qur-án as may be easy to you. He knoweth that there must be sick folk among you, and others who travel in the land in search of Allah's bounty, and others (still) who may be fighting for the cause of Allah. Recite therefore so much of it as may be easy and keep up prayer and pay the poor-rate and (so) lend unto Allah a goodly loan. Whatsoever good ye send on before you for your souls, ye will surely find it with Allah, it will be a return better and greater. And seek forgiveness of Allah; verily Allah is Forgiving, Merciful.

* * *

Observe strictly your prayers and the midmost prayer and stand up with devotion to Allah.

And if ye are in danger, then (pray) standing

or on horseback. And when ye are again in safety, remember Allah, as He hath taught you what (heretofore) ye knew not.

And when ye journey in the land, it is no sin for you to shorten (your) prayer if ye fear that those who disbelieve may come upon you. In truth the disbelievers are your open enemies.

And when thou (O Apostle) art among them and arrangest prayer for them, let only a party of them stand with thee (to pray) but let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party that hath not prayed come forward and let them pray with thee, but let them take their precautions and their arms. Pleased would the disbelievers be for you to neglect your arms and your baggage that they may attack you all at once. (Yet) it is no sin for you to lay aside your arms, if rain annoy you or if ye are sick. But take your precautions. Verily Allah hath made ready for the disbelievers a disgraceful chastisement.

Then when ye have finished your prayer, remember Allah, standing and sitting and reclining. And when ye are in safety, observe prayer (in the proper manner). Verily prayer is a timed

ordinance for the believers.

* * *

O ye who believe! When the call is made for prayer on Friday, then hasten ye to the remembrance of Allah and leave your trading; that is better for you if ye did but know.

And when the prayer is ended, then disperse ye in the land and seek of Allah's bounty, and remember Allah oft that ye may be successful.

* * *

—Qur-án, ii: 45, 46; xxii: 77, 78; lxxiii: 20; ii: 238, 239; iv: 101—103; lxii: 9, 10.

[66]

Prayer keepeth one away from indecency and evil

Recite that which hath been revealed to thee of the Scripture, and keep up prayer. Verily prayer keepeth one away from indecency and evil. And certainly the remembrance of Allah is all-important. And Allah knoweth what ye do.

What! Is he, who payeth adoration during hours of the night, prostrate and standing, heedful of the life to come and hoping for the

mercy of his Lord, (to be taken equal with others)? Say: Are they who know equal with those who know not? But only men of understanding will take the warning.

Is he whose bosom Allah hath opened for Islam, so that he is in a light from his Lord (like him who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. They plainly err.

Qur-àn, xxix: 45; xxxix: 9, 22.

[67]

Heedless prayer

Ah, woe to the praying ones,
Who are unmindful of their prayers;
Who make a show of devotion,
And refuse small kindnesses.

Qur-àn, cvii: 4—7.

[68]

Times of prayer

Glorify Allah therefore when ye enter the

evening[4] and when ye rise at morn[1] —

And to Him belongeth praise in the heavens and in the earth!—and (glorify Him) at nightfall[5] and when ye are at noon[2].

* * *

Observe prayer at the going down of the sun[3] until the dark of night, and (observe) the morning recitation[1]; surely the morning recitation is witnessed.

And awake for prayer during a part of the night—this, (O Apostle,) is an addition[6] for thee. It may be that thy Lord will raise thee to a station of glory.

* * *

So have patience. Surely the promise of Allah is true. And seek pardon for thy shortcomings and celebrate the praise of thy Lord at fall of night[5] and in the morning[1].

* * *

And patiently await thy Lord's decree, for surely thou art in Our sight; and celebrate the praise of thy Lord when thou uprisest.

And in the night-time[5] also hymn His praise and at the setting of the stars[1].

* * *

And bear with what they say, and hymn

For notes 1--6 see next page.

the praise of thy Lord before sunrise[1] and before sunset[3].

And in the night-time[5] (also) hymn His praise and after the (prescribed) prostrations.

* * *

—Qur-àn xxx : 17, 18 ; xvii : 78, 79 ; xl : 55 ; lii : 48, 49 ; l : 39, 40.

[69]

Ablutions before prayer

O ye who believe! when ye rise up for prayer, wash your faces, and your hands unto the elbows and wipe your heads and (wash) your feet to the ankles. And if ye are under an obligation to take a bath, then purify yourselves. And if ye are sick or on a journey or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then take some clean earth and wipe your faces and your hands with it. Allah desireth not to lay a burden upon you, but He desireth to purify you and to complete His favour upon you, that ye may be grateful.

—Qur-àn, v : 6.

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1 The early morning prayer.
2 The early afternoon prayer.
3 The late afternoon prayer.
4 The sunset prayer.
5 The early night prayer.
6 Late night prayer.

[70]

Muslims to face Mecca in prayer

And from whatsoever place thou comest forth turn thy face toward the Sacred Mosque; and whereever ye be (O Muslims) turn your faces toward it (when ye pray) so that men may have no cause of dispute against you, except such of them as are unjust. Fear them not, but fear Me so that I may complete My favour upon you and that ye may be guided aright,

Even as We have sent unto you an apostle from among you, who reciteth unto you our communications and purifieth you, and teacheth you the Book and wisdom and teacheth you that which ye knew not.

—Qur-án, ii: 150, 151.

[71]

Rituals in themselves are not righteousness

It is not righteousness that ye turn your faces to the East and to the West; but righteous is he who believeth in Allah and the Last Day

and the Angels and the Scripture and the Prophets, and who giveth his wealth for love of Him to kinsfolk and to orphans and the needy and the wayfarer and the beggars, and for emancipation of the slaves; and who observeth prayer and payeth the poor-due; and (who is of) those who keep their treaty when they make one, and (who is of) the patient in tribulation and adversity and time of stress. Such are they who are sincere: such are the God-fearing.

—Qur-àn, ii: 177.

OTHER ISLAMIC OBSERVANCES

[72]

Fasting prescribed that ye may ward off evil

O ye who believe! Fasting is prescribed for you, even as it was prescribed for people before you, that ye may ward off (evil);

Fast a certain number of days, but (for) him who is sick among you, or on a journey, (a like) number of other days, and for those who can afford it there is an expiation: the feeding of a man in need—but whoso inclineth to (further) charity, it is all the better for him—and that ye fast is better for you if ye did but know.

The month of Ramadhan (is the month) in which was revealed the Qur-án, a guidance for mankind and an explanation of that guidance

and of that illumination. So whosoever of you beholdeth that month, let him fast therein, but whoever of you is sick or upon a journey, (for him a like) number of other days. Allah wisheth you ease; He wisheth not hardship for you; and (He wisheth) that ye fulfil the number (of days) and that ye glorify Allah for having guided you, and that ye be thankful.

It is made lawful for you to go in unto your wives on the night of the fast. They are a raiment for you and ye are a raiment (of comfort and protection) for them. Allah is aware that ye were deluding yourselves (in the matter) and so He hath turned (in mercy) toward you and relieved you (of the burden.) Now therefore go in unto them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread on account of the dawn. Then fulfil the fast till nightfall. And touch them not, while ye are observing seclusion in the mosques. These are the limits of Allah, so approach them not. Thus Allah maketh His revelations clear to men that they may ward off (evil).

—Qur-àn, ii: 183—185, 187.

[73]

Haj—A Congregation of the Muslim brotherhood of nations in the temple of the Lord of the easts and the wests

And perform the pilgrimage and the visit (to Mecca) for Allah's sake.

The pilgrimage is (in) the well-known months, so whoever undertaketh to perform the pilgrimage therein (let him remember that) there is (to be) no indecency nor abuse nor wrangling during the course of the pilgrimage. And whatsoever good ye do Allah knoweth it. And make provision (for the journey); but the best provision is the fear of Allah: fear Me, therefore, O men of understanding!

It is no sin for you if ye seek an increase from your Lord (by trading in the pilgrimage season.) And when ye hasten on from Arafát, then remember Allah by the sacred monument. Remember Him because He hath guided you, who, before this, were of those astray.

Then hasten on from the place from which people hasten on, and ask forgiveness of Allah. Verily Allah is Forgiving, Merciful.

And when ye have finished your devotions, remember Allah as ye remember your own fathers, or with a yet more intense remembrance.

—Qur-àn, ii : 196—200.

[74]

Poor rate

And observe prayer and pay the poor-rate [1] and whatever of good ye send before you for your souls, ye shall find it with Allah. Verily Allah seeth what ye do.

The alms [2] are only for the poor and the needy, and those who collect them, and those whose hearts are won over, and to free the slaves and the debtors, and for the cause of Allah, and for the wayfarer. This is an ordinance from Allah ; and Allah is Knowing, Wise.

—Qur-àn, ii : 110, ix : 60.

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[1] A poor-tax of 2½% per cent. per annum on all hoarded wealth which has remained in the possession of the owner for one year and on all income from immoveable property.

[2] The obligatory poor-rate.

REPENTANCE

[75]

Despair not of the mercy of Allah

Say: O My servants who have acted extravagantly against their own souls! Despair not of the mercy of Allah; surely Allah forgiveth all sins. Surely He is the Forgiving, the Merciful.

And turn unto Him repentant, and resign yourselves to Him, ere the punishment come unto you, for then ye cannot be helped.

* * *

And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath laid down for Himself a law of mercy, so that if one of you commit a fault through ignorance and afterwards turn and amend, then (for him) verily Allah is Forgiving, Merciful.

* * *

REPENTANCE

Repentance with Allah is only for those who do evil in ignorance (and) then turn quickly (to Allah). These are they toward whom Allah relenteth. And Allah is ever Knowing, Wise.

And repentance is not for those who do evil until, when death cometh to one of them, he saith "Now verily do I repent"; nor yet for those who die disbelievers. For such We have prepared a painful doom.

And there is no sin for you in the mistakes that ye made unintentionally, but (there is sin for you in) what ye did with intent of heart: and Allah is Forgiving, Merciful.

* * *

(Well may rejoice) those who turn (to Allah) repentant, those who serve (Him), those who praise (Him), those who fast, those who bow down, those who prostrate themselves (in worship), those who enjoin what is right and forbid what is evil and those who keep the limits of Allah—and give glad tidings to the believers!

* * *

—Qur-àn, xxxix : 53, 54 ; vi : 54 ; iv : 17, 18 ; xxxiii : 5 ; ix : 112.

MUSLIMS UNDER PERSECUTION

[76]

Migration for the cause of Allah

And whoso migrateth for the cause of Allah, he will find in the earth many a place of refuge and abundance, and whoso forsaketh his home, a fugitive unto Allah and His apostle and death overtaketh him, his reward from Allah is sure, for Allah is ever Forgiving, Merciful.

Verily those who believed, and those who fled (their homes to escape persecution) and strove hard in the way of Allah, these have hopes of Allah's mercy and Allah is Forgiving, Merciful.

—Qur-àn, iv : 100 ; ii : 218.

[77]

Muhammad's Flight—How Allah helped him

And if ye help (the Apostle) not (still will

Allah help him) and surely Allah helped him when those who disbelieve, drove him forth, in company with a second only (and) when they two were in the cave and when (the Prophet) said unto his companion: "Grieve thou not. Surely Allah is (here) with us."[1] Allah then caused His tranquility to descend upon him and supported him with hosts ye saw not, and made the word of those who disbelieved the nethermost, while Allah's word it was that became exalted and Allah is Mighty, Wise.

* * *

[1] The Meccans now hated Muhammad in their midst, but dreaded his rise, if he escaped from them. It would be better, they thought, to finish with him now. The death of his uncle Abu-Talib had removed his chief protector; but still they had to reckon with the vengeance of his clan upon the clan of the assassin. So they cast lots and picked out one individual from every clan. All these were to attack Muhammad and strike together as one man. In this way his blood would be on no one clan but on all clans of the Quraish.

The would-be assassins were before his house. They were to strike him as he came out of the house in the night or early in the morning. But the night appointed for his murder was also the night of the Prophet's flight. He gave his cloak to Ali and bade him lie down on his (the Prophet's) bed so that any one looking in might think Muhammad lay there. The Prophet knew they would not injure Ali and left the house quietly and unnoticed. He hastened to the house of his friend Abu Bakar and ventured the plan for immediate flight. Abu Bakr shed tears of joy; the long-looked for hour

Have they not travelled in the land and seen the end of transgressors who flourished before them? Allah wiped them out. And for the unbelievers there will be the like thereof.

* * *

—Qur-án ix : 40 ; xlvii : 10.

[78]

Promise of Khilafat to the Muslims

Allah hath promised such of you as believe and do good that He will most surely make

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for emigration had at last arrived and he was to be the companion of the Prophet's journey! The two crept in the shade of the night through a back window and escaped unobserved. Pursuing their way south and clambering in the dark up the bare and rugged ascent, they reached at last the lofty peak of Mount Saur, distant an hour and a half from Mecca, and took refuge in a cavern near its summit. Once a search party came quite near them in their hiding place. Abu Bakr felt it no doubt to be a time of jeopardy. Glancing upwards through a crevice, Abu Bakr whispered: What if one were to look through the chink and see us under one's very foot! "Grieve thou not, Abu Bakr," said the Prophet, "Surely Allah is here with us."

The two hid there for 3 days—Abu Bakr's son and daughter and his herdsman bringing them food and tidings by nightfall. Then when the coast was clear, Abu Bakr had two riding-camels and a guide brought to the cave one night and they set out on a long ride, to Medina. Such was the Prophet's flight from Mecca and such the incidents to which the verse under annotation refers.

them rulers in the earth even as He made rulers those who were before them and that He will most surely establish for them their religion which He hath chosen for them, and that He will most surely, after their fear, give them security in exchange. Me shall they serve. Naught shall they join with Me; and whoso, after this, is ungrateful, they shall be the transgressors.

—Qur-àn, xxiv: 55.

[79]

Wisdom, a great blessing

He (Allah) giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received a great blessing. But none bear this in mind except men of understanding.

—Qur-án, ii: 269.

[80]

Ahinsa, the Doctrine of Non-violence—its application

And not alike are the good deed and the

evil deed. Repel the evil deed with one which is better; then lo! he, between whom and thee there was enmity, (will become) as though he were a warm friend.

But none attain to this save men steadfast in patience, and none attain to this save the possessors of great good fortune.

* * *

The requital of an ill-deed is punishment the like thereof; but whoever forgiveth and reformeth[1] (the ill-doer) thereby, he shall have his reward from Allah; surely (Allah) loveth not wrong-doers.

And there is life for you in (the law of) retaliation, O men of understanding, that ye may ward off (evil).

* * *

—**Qur-án, xli : 34, 35 ; xlii : 40 ; ii : 179.**

[81]
The coming conflict

O ye who believe! seek help with patience and with prayer. Surely Allah is with the patient.

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[1] That is to say, forgive when the ill-doer is likely to be reformed thereby.

MUSLIMS UNDER PERSECUTION

And speak not of those who are slain in Allah's way as "Dead". Nay they are living, only ye perceive not.

And surely We shall try you with something of fear and hunger, and loss of wealth, and lives, and fruits, but bear glad tidings to the patient,

Who when a misfortune befalleth them say: We are Allah's and unto Him shall we return.

Such are they on whom are blessings from their Lord, and mercy: and these!—they are the rightly guided.

—Qur-àn, ii: 153—157.

WAR

[82]

Permission to fight

Permission (to fight) is given unto those upon whom war hath been made, because they have been oppressed, and verily Allah is well able to give them victory,

Those who have been driven forth from their homes unjustly only because they say: Our Lord is Allah. And if Allah had not repelled some men by others, cloisters and churches and oratories and mosques wherein the name of Allah is oft remembered, would assuredly have been pulled down. And him, who helpeth Allah's (cause), will Allah surely help; for Allah is right Strong, Mighty.

* * *

And how should ye not fight for the cause of Allah and for the feeble among men and for the women and children who are crying: "Our Lord! Bring us forth from out this town whose

people are oppressors! Oh, give us a champion from Thy presence and give us from Thy presence a defender!"

* * *

—Qur-àn, xxii: 39, 40; iv: 75.

[83]

Begin not hostilities

And fight in the way of Allah against those who fight against you, but begin not hostilities. Verily Allah loveth not the aggressors.

And if they incline to peace, incline thou also to it, and put thy trust in Allah. Surely He is the Hearing, the Knowing.

Tell those who disbelieve that if they desist (from persecution of believers), that which is now past will be forgiven them, but if they return to it, then the doom of the ancients is already before them.

And fight them until persecution is no more, and religion is (tolerated) for (the sake of) Allah. But if they desist then let there be no hostility save against the oppressors.

There is no compulsion in religion. Truly the right direction has become distinct from

error. And he who rejecteth false deities and believeth in Allah hath grasped the firmest handle which will never break and Allah is Hearing, Knowing.

—Qur-àn, ii : 190 ; viii : 61, 38 ; ii : 193, 256.

[84]

Muslims fear attack while at Prayers

And when thou (O Apostle) art among them and arrangest their prayer for them, let only a party of them rise up with thee (to pray) but let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party that hath not prayed come forward and pray with thee, but let them take their precaution and their arms. Pleased would the disbelievers be for you to neglect your arms and your luggage that they might attack you once for all. (Yet) it is no sin for you to lay aside your arms, if rain annoy you or ye are sick. But take your precaution. Verily Allah hath made ready for the disbelievers a disgraceful chastisement.

Then when ye have finished your prayer,

remember Allah, standing, and sitting, and reclining. And when ye are in safety, observe prayer (in the proper manner). Verily prayer is a timed ordinance for the believers.

—Qur-án, iv: 102, 103.

[85]

Idolators violate treaties—Declaration of war—War with Idolators becomes general

Truly the worst of living beings in Allah's sight are the ungrateful who will not believe!

Those of them with whom thou makest a treaty, and who break their treaty at every opportunity, and who have no fear (of Allah).

Therefore if thou overtaketh them in war, then by (making an example of) them, disperse those who are in their rear, that haply they may take warning.

And if thou fearest treachery from any people, then throw back (their treaty) to them as thou fairly mayest, for surely Allah loveth not the treacherous.

* * *

And (let there be) a proclamation from Allah and His apostle to the people on the day

of the Greater Pilgrimage, that Allah is free from obligation to the Idolators, and (so is) His apostle. If, therefore, ye repent, it will be better for you; but if ye turn back, then know that ye cannot embarrass Allah; and announce a painful doom to those who disbelieve,

Excepting those of the Idolators with whom ye have a treaty, and who have since in no way failed you nor have aided any one against you. (As for these), fulfil their treaty to them till their term (of treaty). Surely Allah loveth those who are careful (of their duty).

And when the sacred months (of pilgrimage)[1] have passed, slay the Idolators (who have violated their treaties) wherever ye find them, and take them (captive) and besiege them, and lie in wait for them in every ambush. But if they repent and observe prayer and pay the poor-due,[2] then leave their way free, for Allah is Forgiving, Merciful.

And if any one of the Idolators seeketh thy

---

[1] During which fighting is prohibited.

[2] That is to say, if they forsake the opposite camp and come over to you as Muslims, for in no other way could the belligerent idolators be relied upon during the course of the general war against them which was then on—treaties with them having proved of no avail.

protection, (O Apostle), then give him it that he may hear the word of Allah; then convey him to his place of safety. This, for that they are a people who know not.

How can there be a treaty with Allah and with His Apostle for the Idolators except those with whom ye made a treaty at the Sacred Temple? So long as they are true to you, be ye true to them. Verily Allah loveth those who are careful of their duty.

How (can there be any treaty,) since if they have the upper hand of you, they regard not ties of blood nor pact in respect of you? They please you with their mouths while averse the hearts; and most of them are transgressors.

Yet if they turn to Allah and observe prayer and pay the poor-due, then are they your brethren in religion. We detail Our revelations for people of knowledge.

But if, after alliance made, they break their pledges and revile your religion, then do battle with the leaders of infidelity—for no oaths are binding with them—that they may desist.

What! Will ye not fight a people (the Meccans) who broke their solemn pledges, and aimed to drive out the Apostle and did attack

you first. What! Fear ye them? Now Allah is more worthy of your fear, if ye are believers.

Fight them! Allah will chastise them at your hands, and will put them to shame and will give you victory over them, and He will heal the hearts of those who believe.

—Qur-àn, viii : 55—58; ix : 3—8, 11—14.

[86]

Muslims pitted against odds

Exhort the believers to fight, O Apostle! If there be of you twenty steadfast ones they shall overcome two hundred, and if there be of you a hundred, they shall overcome a thousand of those who disbelieve, for they are a people who understand not (the reward of the Hereafter).

March ye forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.

If ye go not forth He will afflict you with a painful doom and will choose in your place a people other than you and ye shall in no way

harm Him, for Allah hath power over all things.

* * *

Fighting is enjoined on you, though it is hateful unto you, but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.

Let those fight in the way of Allah who sell the life of this world for that which is to come. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him shall We bestow an immense reward.

* * *

—Qur-àn, viii : 65 ; ix : 41 ; 39, ii : 216 ; iv : 74.

[87]

How Allah sends his hosts to assist His messengers

And if ye help (the Prophet) not, (still will Allah help him) ; and surely Allah helped him[1] when those, who dis-believe, drove him forth in company with a second only, and when they two were in the cave and when (the Prophet) said unto his companion : " Grieve thou not, surely

[1] See foot-note under sub-head 77.

Allah is (here) with us." Then Allah caused His tranquillity to descend upon him and supported him with hosts ye saw not, and made the word of those who disbelieved the nethermost, while Allah's word it was that became exalted and Allah is Mighty, Wise.

* * *

(Remember) when ye sought help of your Lord and He answered you (saying): "I will verily aid you with a thousand angels, rank on rank."

And Allah made not this (promise) save as good tidings, and that your hearts might be at rest thereby. And victory cometh from Allah alone! Verily Allah is Mighty, Wise.

(And remember) when He made calmness light upon you as a reassurance from Him and sent down upon you water from the sky, that He might purify you thereby, and remove from you the fear of the devil,[2] and that thereby he might make strong your hearts and firm (your) feet.

(And remember) when thy Lord inspired the angels, (saying): I am with you. So make the believers stand firm. I will cast fear into the

[2] Thirst, 'The devil of the desert'—Qamus.

hearts of those who disbelieve. Then smite above the necks and smite at each finger of them.

* * *

Now hath Allah given you victory on many a field, and on the day of Huneyn, when ye prided yourselves on your numbers; but (the numbers) availed you naught, and the earth with all its vastness, became straitened for you, then lo, ye turned your backs in flight.

Then did Allah send down His peace of reassurance upon His Apostle[3] and upon the faithful, and sent down hosts, ye saw not, and chastised those who disbelieved. Such is the requital of disbelievers!

* * *

And if (the disbelievers) seek to deceive thee, (O Apostle) then verily Allah is sufficient for thee. He it is Who supporteth thee with

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[3] On their March to the battle of Huneyn the Muslims prided themselves on the superiority of their numbers, 12000 men, over the enemy who were only 4000 strong. While passing through the narrows of the valley, however, they were ambushed by parties of archers of the enemy on either side and, siezed with panic, turned back in flight. But the Prophet stood unmoved. "I am Allah's Apostle, assuredly. It is no lie." And with these words on his lips he spurred his pony Duldul and pushed towards the enemy. Abbas shouted to the flying soldiery of the Muslims. They rallied at last and won the day after being nearly routed.

His help and with the believers,

And hath united their hearts. Hadst thou spent all that is in the earth, thou couldst not have united their hearts, but Allah hath united them. Verily He is the Mighty, the Wise.

* * *

—Qur-àn, ix : 40; viii : 9—12; ix : 25, 26; viii : 62, 63.

[88]

Those slain in the way of Allah

And as for those who fled their homes for the cause of Allah and were then slain or died, Allah verily will provide for them a goodly provision. Verily, Allah, He is the Best of Providers!

He will assuredly cause them to enter by an entry that will please them: for indeed Allah is Knowing, Gracious.

And speak not of those who are slain in Allah's way as "Dead." Nay, they are living, only ye perceive not.

Verily, Allah hath bought of the believers their lives and their wealth for the Garden they shall have. On the path of Allah shall they fight, and shall slay and be slain. It is a

promise binding on Him in the Torah and the Gospel and the Qur-án—and who is more faithful to His covenant than Allah? Rejoice then in the bargain ye have made, for that is a supreme achievement.

—Qur-àn, xxii : 58, 59 ; ii : 154 ; ix : 111.

[89]

War-time relations with enemies

O ye who believe! Take not My enemy and your enemy for friends. Do ye give them friendship while they deny what hath come to you of the truth, driving out the Apostle and yourselves because ye believe in Allah, your Lord? If ye have come forth to strive in My way and to seek My pleasure, would you harbour love towards them? And I well know what ye hide and what ye manifest; and whoso of you doth this, he verily hath strayed from the right path.

If they have the upper hand of you, they will be your foes, and will stretch out for your hurt their hands and their tongues and they long that ye disbelieve (again).

* * *

WAR

Allah forbiddeth you not respecting those who warred not against you on account of (your) religion and drove you not out from your homes, that ye show them kindness and deal with them fairly; surely Allah loveth those who act with fairness.

Allah only forbiddeth you respecting those who warred against you on account of (your) religion and drove you forth from your homes and backed (each other up) in your expulsion, that ye make friends of them. Whosoever maketh friends of them—these are the unjust.

* * *

—Qur-àn, lx: 1, 2, 8, 9.

JEWS AND CHRISTIANS

[90]

Jews and Polytheists and Christians of the Prophet's day

And thou wilt surely find (the Jews) greediest of mankind for life, beyond even those who join other gods with Allah; (each) one of them would like to be allowed to live a thousand years; but a life of a thousand years would by no means remove him from the punishment; and Allah seeth what they do.

* * *

Of all men thou wilt find the Jews and those who join other gods with Allah, to be the most intense in hostility to those who believe; and thou wilt find those to be nearest in friendship to them who say: We are Christians; that is because there are among them priests and monks, and because they do not show pride.

And when they listen to that which hath been revealed unto the Apostle, thou seest their

eyes overflow with tears at the truth they recognize therein, saying: Our Lord, we believe, so write us down among those who bear witness (to it).

* * *

—Qur-án, ii: 96; v: 82, 83.

[91]

Birth of Jesus—What the Jews said to Mary

And make mention in the Book, of Mary, when she had withdrawn from her family to a chamber looking east,

And was in seclusion from them: We then sent unto her Our spirit and it took in her vision the likeness of a perfect human being.

"I fly for refuge from thee to (my) Lord, the Beneficent!" said she, "(begone), if thou art God-fearing."

He said: I am only a messenger of thy Lord, that I may grant to thee a holy son.

"How shall I have a son" said she "when no mortal hath touched me, neither have I been unchaste?"

He said: Even so (shall it be). Thy Lord saith: It is easy for Me; so that We may make

of him a sign for mankind and a mercy from Us, and it is a thing ordained.

So she came to conceive him, then she retired with him to a far-off place.

* * *

Then came she with (Jesus, her son,) to her people carrying him (with her). They said: O Mary! now hast thou done a strange thing!

O sister of Aaron! Thy father was not a bad man nor unchaste thy mother!

* * *

—Qur-àn, xix: 16—22, 27, 28.

[92]

Charge-sheet against the Jewish nation—And the sentence

Then because of their breaking their convenant and their disbelief in the communications of Allah and their killing of the Prophets wrongfully and their saying: "Our hearts are covered"—Nay, but Allah hath set a seal upon them for their disbelief, so that they believe not but a little—

And because of their unbelief and of their speaking against Mary a grievous calumny;

And because of their saying: We killed the Messiah Jesus, son of Mary, Allah's apostle—and they killed him not nor crucified, but it appeared so unto them; and surely those who differ therein are in doubt about it, they have no knowledge thereof save pursuit of a conjecture; and they killed him not for certain,

But Allah took him up unto Himself, and Allah is Mighty, Wise.

(Now), for these iniquities of the Jews, have We deprived them of goodly things which had been before allowed to them. And this, moreover because of their hindering many from Allah's way;

And because of their taking usury when they were forbidden it and because of their devouring people's property by false pretences.

Ignominy shall be their portion wheresoever they are found except where they take hold of Allah's Cord (of covenant) or a Cord (of covenant) from men! Wrath of Allah have they incurred and humiliation hath been stamped upon them! This because they believed not in the revelations of Allah and slew the prophets unjustly! This because they rebelled and transgressed.

—Qur-àn, iv: 155—158, 160, 161; iii: 112.

[93]

Enmity among Christian nations

They do indeed disbelieve who say: Verily Allah is the Messiah, son of Mary. Say: Who then could do aught against Allah, had He willed to destroy the Messiah, son of Mary, and his mother and everyone on earth? And Allah's is the sovereignty of the heavens and the earth and all that between them is; He createth what He pleaseth and Allah hath power over all things.

And with those who say: "We are Christians", We made a covenant, but they forgot a part of what they were taught; therefore have We stirred up among them enmity and hatred till the Day of Resurrection, when Allah will tell them of their handiwork.

—**Qur-àn, v: 17, 14.**

A MESSAGE OF HOPE TO THE UNTOUCHABLES

[94]

The noblest in the sight of Allah

O men! Verily, We have created you male and female, and have made you nations and tribes that ye may know one another. (Yet) truly, the noblest of you, in the sight of Allah, is he who is the best in conduct. Surely, Allah is Knowing, Aware.

* * *

By the sun and by his brightness!

And the moon when she followeth him!

And by the day when it revealeth (the world's) glory!

And the night when it enshroudeth it!

And by the heaven and Him who built it!

And by the earth and Him who spread it!

And by the soul and Him who developed it!

And breathed into it (a sense of) what is wrong for it and what is right for it!

Aye, verily, successful is he who purifieth his soul,

And he indeed a failure who corrupteth it.

* * *

Verily, they who believe and do good—these of all creatures are the best.

Their recompense with their Lord shall be gardens of perpetuity underneath which flow rivers, wherein they shall abide for ever. Allah hath pleasure in them and they in Him. This, for him who feareth his Lord.

* * *

—Qur-àn, xlix : 13 ; xci : 1—10 ; xcviii : 7, 8

[95]

Believers are brothers—Inter-nationalism of Islam

And the believers, men and women, are protecting friends one of another ; they enjoin what is right and forbid the wrong, and they observe prayer and pay the poor-due, and they obey Allah and His Apostle. As for these, Allah will have mercy on them ; verily, Allah is Mighty, Wise.

* * *

The believers are but brothers. Therefore make peace between your brethren and observe your duty to Allah that ye may find mercy.

O ye who believe! Let not a people deride another people who haply may be better than themselves, nor let women deride women who may haply be better than themselves, neither defame one another, nor call one another by nick-names. Bad is it to call by an ill-name after having professed faith. And whoso turneth not in repentance, these are the evil-doers.

O men! Verily, We have created you male and female, and have made you nations and tribes that ye may know one another. (Yet) truly, the noblest of you, in the sight of Allah, is he who is the best in conduct. Surely, Allah is Knowing, Aware.

* * *

—Qur-àn, ix : 71 ; xlix : 10, 11, 13.

[96]

"Temple entry"

And who doth greater wrong than he who forbiddeth approach to the temples of Allah

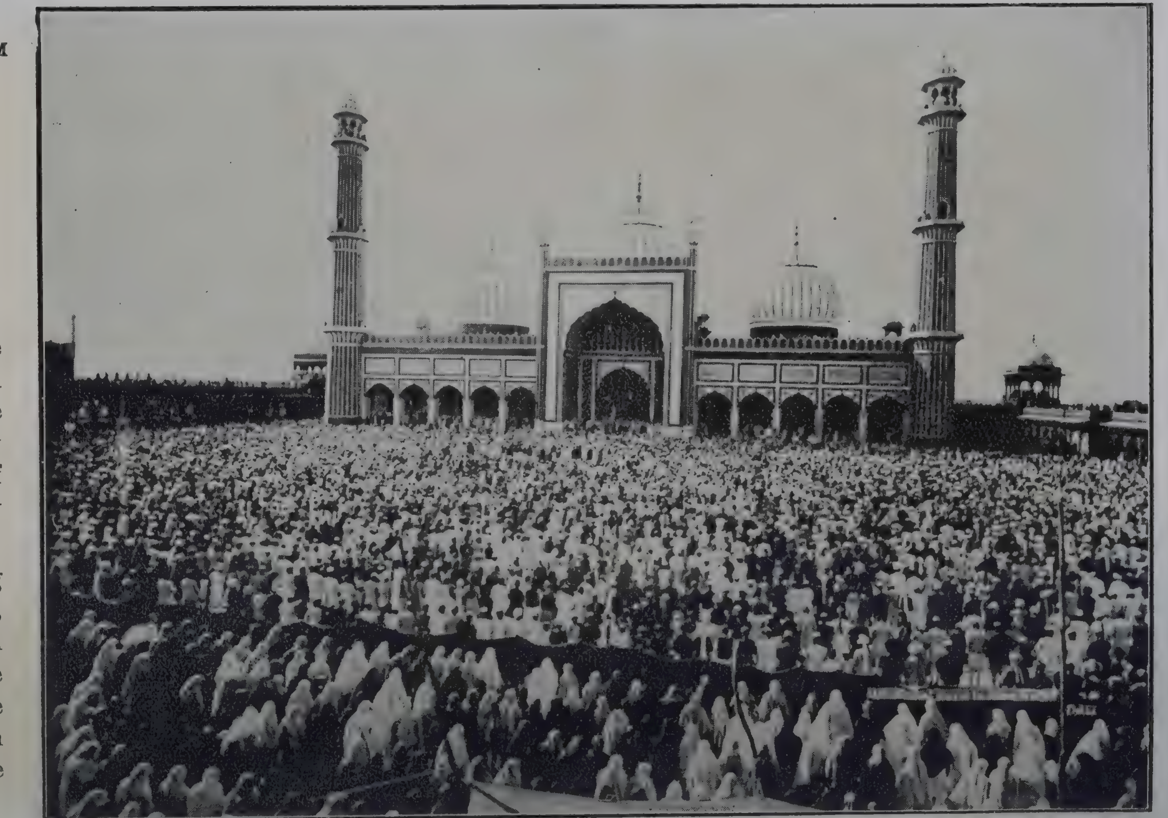
THE
MOSQUE OF THE MUSLIM

✠

بندہ و صاحب و محتاج و غنی ایک ہوئے!
تیری سرکار میں پہنچے تو سبھی ایک ہوئے!
ایک ہی صف میں کھڑے ہو گئے محمود و ایاز
نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

The high and the low, the rich and the poor, all become one the moment they enter the mosque of the Muslim, Thy House, O Lord!

Mahmud the King and Ayaz his slave, both take their stand in one and the same row. Gone are the distinctions between the subject and the King!



lest His name should be remembered therein, and (thus) worketh for their ruin[1]. Such men themselves should not have entered them except with fear. Theirs is ignominy in this world, and a great chastisement in the next.

—Qur-àn, ii : 114.

[97]

Allah reproves the Prophet

He frowned, and he turned his back,

Because the blind man came unto him!

But what assured thee that he would not be purified (by the word)

Or be warned, and the warning profit him?

As for him who is rich,

Unto him thou wast all attention:

Yet it is not thy concern if he be not cleansed.

But as to the (poor) one who cometh unto thee in earnest,

And hath fear,

---

[1] In the year six of Hejira the Prophet himself permitted a deputation of sixty Christian priests of Najran under the leadership of their head-priest Abu Harith to say their prayers in the Mosque at Medina.

Him doeth thou neglect ! [2]

—Qur-àn, lxxx : 1—10.

---

[2] We are told in the traditions, that when engaged in converse with Walid, a chief man among the Quraish, Muhammad was interrupted by the blind Abdullah Ibn-i-Umm-i-Maktum. The Prophet took this interruption ill—he frowned and turned his back—on which he received this revelation. Muhammad treated Abdullah ever after with the greatest respect. So much so, that he twice made him Governor of Medina.

PROVISION FOR THE WEAK

[98]

The poorman's share in the riches of the rich

Verily man was created of a weak temperament;

Fretful when evil befalleth him,

And, when good befalleth him, niggardly;

Save those who pray,

And in whose wealth there is a share fixed[1]

For the beggar and the destitute.

* * *

And pay the Poor-rate[1] and so lend unto Allah a goodly loan. Whatsoever good ye send on before you for your souls, ye will surely find it with Allah, a return better and greater. And seek forgiveness of Allah; verily Allah is Forgiving, Merciful.

* * *

---

[1] A poor-tax of 2½ per cent per annum on all hoarded wealth which has remained in the possession of the owner for one year and on all income from immoveable property.

The alms[2] are only for the poor and the needy, and those who collect them, and those whose hearts are won over, and to free the slaves and the debtors, and for the cause of Allah, and for the wayfarer. This is an ordinance from Allah; and Allah is Knowing, Wise.

* * *

—Qur-àn, lxx: 19—22, 24, 25; lxxiii: 20; ix: 60.

[99]

Charity

And they ask thee what they ought to spend (in charity). Say: that which ye can spare. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.

Let him who hath abundance give of his abundance, and he whose provision is limited, let him give of that which Allah hath vouchsafed to him. Allah imposeth not on any soul a burden but to the extent of the means which He hath given it. Allah will bring about, after hardship, ease.

So be careful of your duty to Allah as best

[2] The obligatory poor-rate.

ye can and listen and obey, and spend (in alms); that is better for your souls. And whoso is saved from the greediness of his soul, these it is who are the successful.

If ye set apart for Allah a goodly portion, He will double it to you and will grant you forgiveness, for Allah is Responsive, Forbearing,

Knower of the hidden and the manifest, the Mighty, the Wise.

* * *

And what is the matter with you that ye spend not in the way of Allah, when unto Allah belongeth the inheritance of the heavens and the earth?

Aye! Ye are they who are called upon to spend in Allah's way, yet among you there are some who are niggards: but whoso is niggardly, shall be niggardly only to his own soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will bring in your place another people, and they will not be the likes of you.

* * *

Tell my servants who believe, that they keep up prayer and give alms of that which We have given them, privately and publicly, ere the day

come in which there shall be neither traffic nor befriending.

And spend (in the cause of Allah) of that wherewith We have provided you ere death surprise one of you and he say: My Lord! wilt Thou not respite me to a near term, that I may give alms and become one of the righteous.

But Allah respiteth no soul when its hour hath come, and Allah is Aware of what ye do.

* * *

Believe in Allah and His Apostle, and spend (in alms) of that whereof He hath made you heirs, and such of you as believe and spend (in charities), theirs will be a great reward.

The parable of those who spend their wealth in Allah's way is as the parable of a grain of corn which produceth seven ears and in each ear a hundred grains. Allah multiplieth to whom He will; and Allah is Liberal, Knowing.

As for those who spend their property in the way of Allah, then follow not up what they have spent with reproaches or harm, they shall have their reward from their Lord, and there shall no fear come upon them, neither shall they grieve.

A kind word with forgiveness is better than

almsgiving followed by injury and Allah is Self-sufficient, Forbearing.

O ye who believe! Render not your almsgiving void by reproach and injury, like him who spendeth his substance to be seen of men and believeth not in Allah and the Last Day.

* * *

If ye give your alms openly, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your sins and Allah is aware of what ye do.

(But) their guidance is not thine affair, (O Apostle); Allah guideth whom He pleaseth. And whatsoever good thing ye spend, it is to your own good, when ye spend not save in search of Allah's pleasure; and whatsoever good thing ye spend, it shall be repaid to you in full, and ye shall not be wronged.

They, who give away their substance (in alms) by night and by day, secretly and openly, verily their reward is with their Lord and there shall no fear come upon them neither shall they grieve.

* * *

—Qur-àn, ii: 219; lxv: 7; lxiv: 16—18; lvii: 10; xlvii: 38; xiv: 31; lxiii: 10, 11; lvii: 7; ii: 261—264, 271, 272, 274.

[100]

Orphans and the needy

We verily have created man in a trying atmosphere.

Thinketh he that none beholdeth him?

What! Have We not made him two eyes

And a tongue and two lips,

And pointed him out the two high-ways?

But he would not attempt the steep one!—

Ah, what will convey unto thee what the steep one is?

(It is) to free a slave,

Or to feed in the day of hunger

An orphan near of kin,

Or the poor that lieth in the dust;

And to be of those who believe and exhort one another to patience and exhort one another to compassion.

* * *

Aye, but ye honour not the orphan

Nor urge ye on the feeding of the poor,

And ye devour heritages with devouring greed

And love wealth with exceeding love.

Aye, but when the earth is crashed to atoms, grinding, crashing,

And thy Lord cometh with angels, rank on rank,

And the day when hell is brought near—on that day will man be mindful, but how will his mindfulness then avail him?

He will say: Ah, would that I had sent before me (some provision) for this my life!

None shall punish as He will punish that day!

And none shall bind with bonds as His.

* * *

Verily, the righteous shall drink of a cup mixed with camphor,

A fount wherefrom the servants of Allah drink, making it gush forth abundantly;

They, who fulfil their vows and fear a day whose woes shall spread far and wide;

They who feed with food the poor, the orphan and the captive, for love of Him,

(Saying): We feed you, for the sake of Allah only. We seek from you neither reward nor thanks;

Verily! We fear from our Lord a day, stern and distressful.

* * *

Did (Allah) not find thee (O Muhammad), an orphan and give thee a home?

Did He not find thee wandering and guide (thee)?

Did He not find thee destitute and enrich (thee)?

Therefore the orphan, oppress him not;

Therefore the beggar, chide him not away;

Therefore of the favours of thy Lord do thou make mention.

* * *

—Qur-àn, xc: 4, 7—17; lxxxix: 17—26; lxxvi: 5—10; xciii: 6—11.

[101]

Woman receives her charter of rights

And they (women) have rights similar to those (of men) over them, in all fairness; but men are a degree above them, and Allah is Mighty, Wise.

And covet not the gifts by which Allah hath raised some of you above others. The men shall have a portion according to their deserts, and the women a portion according to their deserts. (Envy not one another) but of Allah ask His gifts; verily Allah hath knowledge of all things.

* * *

Unto the men belongeth a share of that which parents and near relatives leave, and unto the women a share of that which parents and near relatives leave, whether it be little or much—a stated portion[1].

* * *

And it is not lawful for you that ye take from women aught of that which ye have given them; unless both fear that they cannot keep within the bounds set up by Allah. And if ye fear that they cannot observe the limits of Allah, in that case no blame shall attach to either for what the wife shall herself give up to become free thereby[2]. These are the limits of Allah, so overstop them not; whoso oversteppeth the bounds of Allah, such are wrong-doers.

* * *

If those of them who die leave wives, they (the wives) shall keep themselves in waiting for four months and ten days; and when they have reached the term (prescribed for them), there is no blame on you for aught that they may do with themselves in decency[3]; and Allah is cognizant of what ye do.

* * *

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[1] For details see sub-head 123

[2] Woman's right to claim divorce.

[3] This permits widow-marriage.

PROVISION FOR THE WEAK

Truly the men who resign themselves unto Allah and the women who resign themselves and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who are patient and women who are patient, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard, and men who remember Allah oft and women who remember—Allah hath prepared for them forgiveness and a great reward.

* * *

—Qur-àn, ii : 228; iv : 32, 7; ii : 229, 234; xxxiii : 35.

PROHIBITIONS

[102]

Usury

And whatever ye put out at usury to increase it with the substance of others shall have no increase with Allah; but that, which ye give in charity, seeking Allah's pleasure, hath increase manifold.

Allah desireth abandonment of usury and an increase in alms-giving and Allah loveth not the ungodly, the sinner.

They, who swallow down usury, shall not arise save as he ariseth whom the devil hath confused by (his) touch. That is because they say: Trading is only the like of usury and yet Allah hath allowed trading and forbiddeth usury. He then who when this warning shall come to him from his Lord, abstaineth, shall keep what hath already passed, and his affair is with Allah. But whoso returneth (to usury), such are inmates of the Fire. They will abide therein.

O ye who believe! Observe your duty to Allah and give up what remaineth from usury, if ye are indeed believers.

But if ye do it not, then, (O believers) be warned of war from Allah and His apostle. Yet if ye repent, then ye have the principal of your money. Wrong not, and ye shall not be wronged.

And if the debtor is in straitened circumstances, then let there be postponement until (he is in) ease, and that ye remit the debt as alms-giving will be better for you, if ye only knew it.

And guard yourselves against a day in which ye shall be brought back to Allah. Then shall every soul be paid back in full what it hath earned, and they shall not be dealt with unjustly.

—Qur-àn, xxx : 39 ; ii : 276, 275, 278—281.

[103]
Drinking and gambling

They question thee about intoxicants and games of chance. Say: in both of them is great sin, and some advantage also for men; but the sin of them is greater than their advantage.

And they ask thee what they ought to spend (in alms). Say: what ye can spare. Thus Allah maketh clear to you His revelations that ye may reflect.

* * *

O ye who believe! intoxicants and games of chance and idols and the divining arrows[1] are only an abomination, the devil's work. Avoid them that ye may prosper.

Satan seeketh only to sow discord and hatred among you by means of intoxicants and games of chance, and to turn you from remembrance of Allah and from prayer: will ye not then abstain?

* * *

—Qur-àn, ii: 219; v: 90, 91

[104]
Enter not a house until leave has been given

O ye who believe! Enter not houses other

[1] These were used to determine one's course of action in important matters. Three arrows were used. On one was written "My Lord has commanded me;" on another was written "My Lord has forbidden me"; the third was a blank. The person requiring a decision would draw one out of these three and would then act in accordance with the inscription which the arrow happened to bear. Such practices are herein condemned by the Qur-àn.

than your own until ye have asked leave and have saluted their inmates. That is better for you; haply ye will bear this in mind.

And if ye find no one therein, then enter not until leave be given to you. And if it be said unto you: Go ye back, then go ye back, for this will be purer for you; and Allah knoweth what ye do.

—Qur-àn, xxiv: 27, 28.

[105]

Forbidden foods

Forbidden unto you (for food) are carrion and blood and swine-flesh, and that on which any other name than that of Allah hath been invoked, and the strangled, and that beaten to death, and that killed by a fall, and that killed by (the goring of) horns, and that which hath been eaten by wild beasts, saving that which ye make pure (by slaughter), and that which hath been immolated unto (idols), and that ye divide by consulting the (unholy) arrows. This is a transgression. This day have those who disbelieve despaired of your religion; so fear them not but fear Me. This

day have I perfected your religion for you and have filled up the measure of My favours upon you and have chosen for you Islam as religion. But whoso is compelled by hunger, not inclining to sin wilfully: (for him) verily Allah is Forgiving, Merciful.

—Qur-àn, v: 3.

[106]

Be not prodigal

And give to the near of kin his due, and to the needy, and the way-farer, but squander not (thy substance) wastefully.

Surely the squanderers are brethren of the devils and the devil is ever ungrateful to his Lord.

* * *

And (the servants of the Beneficent are) they who, when they spend, are neither prodigal nor grudging, but keep between them the mean.

* * *

He (Allah) it is who bringeth forth gardens (of vine) trellised and untrellised, and the date-palm, and crops of various kinds and the olive

and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due of it upon the harvest day, and be not prodigal. Verily Allah loveth not the prodigals.

* * *

—Qur-án, xvii : 26, 27 ; xxv : 67 ; vi : 142.

[107]

Asceticism

Say: who hath prohibited adornments of Allah's providing which He hath brought forth for His servants, and the good things of provision.

Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are concealed, and (forbiddeth) sin and rebellion unjustified, and that ye associate with Allah that for which no authority hath been sent down and that ye say concerning Allah that which ye know not.

—Qur-àn, vii : 32, 33.

[108]

Lip-profession

What! Enjoin ye righteousness upon others

while ye yourselves forget (to practise it)? and yet ye are readers of the Scripture! Will ye not understand?

Believers! why say ye that which ye practise not?

Most hateful is it to Allah that ye say that which ye do not.

—Qur-àn, ii : 44 ; lxi : 2, 3.

SEX–RELATIONS

[109]

Seclusion of Women

O Prophet: Tell thy wives and thy daughters and the women of the believers to let down upon them their overgarments (when they go abroad). Thus will they more easily be known and they will not be affronted; and Allah is Forgiving, Merciful.

* * *

Tell the believing men to lower their gaze and preserve their modesty; that is purer for them. Surely, Allah is aware of what they do.

And tell the believing women to lower their gaze and preserve their modesty, and to display not of their adornment except that which is apparent, and to draw their head-coverings over their bosoms, and not to display their adornment except to their own husbands or fathers or husband's fathers, or their sons or their husband's sons, or their brothers or their brothers' sons

or their sisters' sons or their women, or those whom their right hands possess, or male attendants not having need (of women) or children who note not women's nakedness; and let them not stamp their feet so as to disclose what they hide of their ornaments. And turn unto Allah all of you, O believers, in order that ye may prosper.

* * *

—Qur-àn, xxxiii : 59 ; xxiv : 30, 31.

[110]

All things created in sexual pairs—Marriage

Glory be to Him who created sexual pairs of all things, of that which the earth produceth, and of (mankind) themselves and of things beyond their ken!

* * *

And get married the single ones among you and the capable ones from among your male slaves and your female slaves. If they be poor, Allah of His bounty will enrich them. Allah is All-bounteous, Aware.

And let those who cannot find a match (on account of poverty) keep chaste till Allah of

His bounty maketh them free from want.

* * *

—Qur-án, xxxvi : 36 ; xxiv : 32, 33.

[111]
Marriage ties

And (lawful for you) are the chaste women of the believers and the chaste women of those who have been given the Book before you, when ye give them their dowries and live with them in marriage, not in fornication, nor taking them for paramours in secret.

Wed not idolatresses until they believe; for certainly a believing maid is better than an idolatress though she please you; and give not (believing women) in marriage to idolaters until they believe, for certainly a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden and unto forgiveness by His will, and maketh clear His revelations to mankind that haply they may be mindful.

And marry not women whom your fathers married, except what hath already passed. Verily it is indecent and hateful, and an evil way.

Forbidden unto you are your mothers and your daughters, and your sisters, and your fathers' sisters, and your mothers' sisters, and your brothers' daughters and your sisters' daughters and your foster-mothers, and your foster-sisters and your mothers-in-law, and your step-daughters who are in your guardianship (born) of your wives unto whom ye have gone in—but if ye have not gone in unto them, then it is no sin for you (to marry them)—and the wives of your sons who are of your own loins. And (it is forbidden unto you) that ye should have two sisters at one time except what hath already happened in the past. Verily, Allah is Forgiving, Merciful.

And (forbidden unto you also are) all married women except the (captives) whom your right hands possess. It is an ordinance of Allah for you. And lawful unto you are all beyond these, provided ye seek them with your wealth in honest wedlock, not committing fornication. And those of whom ye seek advantage (by marrying them), give unto them their dowry as appointed. And there is no sin for you in what ye do by mutual agreement after the appointment. Verily Allah is Knowing, Wise.

And whoso of you is not able to afford to marry free, believing women, (let him marry) from among the believing maids whom your right hands possess. Allah knoweth best your faith. Ye are sprung one from another; so wed them by permission of their masters, and give unto them their fair dowry, they being chaste, not debauched nor entertaining paramours.

—Qur-án, v: 5; ii: 221; iv: 22—25.

[112]

Polygamy

Give unto orphans their property and substitute not worthless things (of your own) for their good ones (while in your keeping) nor absorb their wealth into your own wealth; surely that would be a great sin.

And if ye are apprehensive that ye will not deal fairly by the orphans (in respect of their substance and dues, in case ye marry them), then marry of (other) women, who seem good to you, two or three or four; but if ye fear that ye cannot do justice (to so many) then (marry) one (only) or (marry) what your right hands

possess. This will make justice on your part easier.

And ye will not be able to deal equally between (your) wives, even though ye may wish it. But turn not altogether away (from one), leaving her as in suspense; and if ye come to an understanding and fear Allah, then surely Allah is Forgiving, Merciful.

—Qur-án, iv : 2, 3, 129.

[113]

Monasticism

Then We caused Our apostles to follow in their footsteps and We caused Jesus, son of Mary, to follow them, and We gave him the Gospel, and We put into the hearts of those who followed him kindness and compassion; but as to the monastic life they invented it themselves. We ordained it not for them; We only ordained the seeking of Allah's pleasure, and this they observed not with due observance. And We gave those of them who believed their reward, but many of them were transgressors.

—Qur-àn, lvii : 27.

[114]

Disagreement between husband and wife—Divorce

Men are guardians of women, because Allah hath made the one of them to excel the other, and because men spend of their property (for the support of women). So good women are the obedient, guarding the unseen as Allah hath guarded. And as for those of them from whom ye fear desertion, admonish them, and leave them alone in their sleeping places, and (last of all, if need be,) chastise[1] them. Then if they obey you, look not for openings (for blame) against them; surely Allah is High, Great.

And if ye fear a breach between them twain (the man and wife), then appoint an arbiter from his people and an arbiter from her people: if (then on consideration of the case) they both are desirous of agreement, Allah will bring about a reconciliation between them. Verily, Allah

[1] A method of correction similar to that allowed by society to parents and guardians in respect of their children and wards.

is Knowing, Aware.

* * *

Those who swear off from their wives must wait four months; then, if they go back from their purpose, Lo! Allah is Forgiving, Merciful.

And if they resolve on divorce, then (let them not forget that) Allah is Hearer and Knower (of their secrets).

And women who are divorced shall wait three (monthly) courses; and it is not lawful for them that they should conceal that which Allah hath created in their wombs, if they are believers in Allah and the Last Day. And their husbands would do better to take them back in the meanwhile if they desire a reconciliation. And they (women) have rights similar to those (of men) over them, in all fairness; but men are a degree above them, and Allah is Mighty Wise.

Divorce must be pronounced twice; then keep (the woman) in fairness or release her with kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; unless both fear that they can not keep within the bounds set up by Allah. And if ye fear that they cannot observe the limits of Allah, in that case no blame shall attach to

either for what the wife shall herself give up to become free thereby [2]. These are the bounds of Allah, so overstep them not; and whoso overstepeth the bounds of Allah, such are wrongdoers.

And if he divorceth her (the third time), then she is not lawful for him thereafter until she shall have married another husband. Then if he also divorce her, it shall be no sin for them if they come together (by marrying) again in case they consider that they will be able to observe the bounds fixed by Allah. And these are the bounds of Allah; He maketh them clear to people who have knowledge.

When ye have divorced women, and they have reached their prescribed term, then retain them in fairness or release them in fairness. Retain them not to their hurt so as to exceed (the limits). He who doth that, wrongeth his own soul. Make not the revelations of Allah a laughing-stock, but remember Allah's favour toward you and that which He hath revealed to you of the Book and the wisdom, admonishing you thereby. And be careful of your duty to Allah and know that Allah is aware of all things.

---

[2] Woman's right to claim divorce.

And when ye have divorced women and they reach their prescribed term, hinder them not from re-marrying their husbands when they have agreed among themselves in a proper manner. This is an admonition for him among you who believeth in Allah and the Last day; this is purer for you, and cleaner; Allah knoweth: ye know not.

It shall be no crime in you if ye divorce women while yet ye have not touched them, nor appointed for them a dowry. But provide for them, the rich according to his means, and he who is straitened, according to his means, a fair provision. This is a duty for those who do good.

And if ye divorce them before ye have touched them and ye have appointed for them a dowry, (then pay them) half of that ye have appointed, unless they (the women) forgo it, or he forgoeth it, in whose hand is the marriage tie; and to forgo is nearer to piety. And forget not generosity in your relations one towards another, for Allah beholdeth your doings.

* * *

—Qur-ân, iv: 34, 35; ii: 226—232, 236, 237.

[**115**]

Remarriage of widows

If those of you who die leave wives, they (the wives) shall keep themselves in waiting for four months and ten days; and when they have reached the term, there is no blame on you for aught that they may do with themselves in decency; and Allah is cognisant of what ye do.

—**Qur-án, ii: 234.**

[**116**]

Menstruation

And they question thee (O Apostle) about menstruation. Say: It is an uncleaness; so let women alone during the courses and go not in unto them till they are cleansed. And when they have cleansed themselves, then go in unto them by where Allah hath commanded you. Verily, Allah loveth those who turn unto Him, and loveth those who seek to be clean.

—**Qur-àn, ii: 222.**

SANCTITY OF HUMAN LIFE

[117]

Infanticide and murder

And kill not your children for fear of want. For them and for you will *We* provide. Verily the killing of them is a great sin.

Kill not life, which Allah hath forbidden, unless it be for a just cause. And whoso is slain wrongfully, We have given unto his heir powers, but let him not commit excess in the matter of retaliation. Surely (in equitable retaliation) he hath victory (enough).

—Qur-àn, xvii : 31, 33.

[118]

Law of retaliation

O ye who believe! Retaliation is prescribed for you in the matter of the slain, the freeman for the freeman, and the slave for the slave, and the female for the female; but if any remission

is made to any one by his (aggrieved) brother, then prosecution should be made according to usage and payment made unto him with kindness. This is an alleviation from your Lord and a mercy. So whosoever transgresseth after this, he shall have a painful chastisement.

And there is life for you in (the law of) retaliation, O men of understanding, so that ye may ward off (evil).

—Qur-àn, ii : 178, 179.

CERTAIN OFFENCES

[119]

Waging war against the state—Dacoity

The only reward of those who war against Allah and His Apostle, and go about to commit disorders in the land, shall be that they shall be killed or crucified, or have their alternate hands and feet cut off, or be expelled out of the land. Such will be their disgrace in this world, and in the Hereafter theirs will be an awful doom;

Save those who, ere ye have them in your power, shall repent; for know that Allah is Forgiving, Merciful.

—Qur-àn, v: 33, 34.

[120]

Theft

As for the thief, whether man or woman, cut ye off their hands in recompense for their

doings, an exemplary punishment from Allah.[1] And Allah is Mighty, Wise.

But whoso repenteth after his wrong-doing and reformeth himself, Allah will surely relent towards him; for Allah is Forgiving, Merciful.

Knowest thou not that the sovereignty of the heavens and the earth is Allah's? He punisheth whom He will, and whom He will He forgiveth. Allah hath power over all things.

—Qur-àn, v: 38, 39, 40.

[121]
Adultery

The adulterer and the adulteress, scourge ye each one of them with a hundred stripes; and let not pity for them keep you back from (carrying out) the sentence of Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their chastisement.

The adulterer shall not marry any except an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. Such (alliances) are forbidden unto believers.

—Qur-àn, xxiv: 2, 3.

[1] In the light of the verse following this penalty may be taken to apply to offenders found incorrigible.

[**122**]

Slander

And they who accuse virtuous women and then bring not four witnesses, scourge them with eighty stripes and never admit evidence from them. They indeed are transgressors,

Except those who afterwards repent and make amends. Verily Allah is Forgiving, Merciful.

And as for those who accuse their wives and have no witnesses but themselves, let the testimony of one of them be taken four times, swearing by Allah that he is of those who speak the truth;

And the fifth time, that the curse of Allah be on him, if he is of those who lie.

And it shall avert the chastisement from her if she bear witness before Allah four times that he is of those who lie;

And a fifth time that the wrath of Allah be upon her if he is of those who speak the truth.

—Qur-àn, xxiv: 4—9.

PROPERTY RIGHTS

[123]

Law of inheritance

Unto the men is due a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much—a stated portion.

And when kinsfolk and orphans and the needy are present at the division, give them too a provision out of it and speak unto them with kindly speech.

* * *

Allah enjoineth you concerning (the provision for) your children: to the male is due the equivalent of the portion of two females, and if there be females more than two, then theirs is two-thirds of what (the deceased) hath left, and if there be one (only) then the half. And to his parents each a sixth of what he hath left if he have a child; and if he have no child and

his parents are his heirs, then for his mother is the third; and if he have brothers, then for his mother is the sixth, after (payment of) any legacy he may have bequeathed, and his debts. As to your parents, or your children, ye know not which of them is the nearer unto you in usefulness. This is an ordinance from Allah. Verily, Allah is Knowing, Wise.

And for you is a half of that which your wives leave, if they have no child; but if they have a child then for you is the fourth of that which they leave, after (payment of) any legacy they may have bequeathed and their debts. And for them is the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after (payment of) any legacy ye may have bequeathed and your debt. And if a man or a woman leaving property to be inherited be one having neither parents nor offspring and he (or she) have a brother or a sister (only on mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after (payment of) any legacy that may have been bequeathed and debts, which have not been

intended to injure (the heirs). This is a commandment from Allah and Allah is Knowing, Forbearing.

These are Allah's limits. And whoso obeyeth Allah and His apostle, He will make him enter Gardens underneath which rivers flow, where such will dwell, and that will be the greatest achievement.

* * *

They ask thee for a decision. Say: Allah giveth you a decision concerning the person who hath neither parents nor offspring. If a man die childless and he have sister, hers is half the heritage, and he shall be her heir if she die childless. And if there be two sisters, then theirs are two-thirds of the heritage and if there be both brothers and sisters, unto the male is due the equivalent of the share of two females. Allah teacheth you plainly that ye err not and Allah is Knower of all things.

* * *

—Qur-án, iv: 7, 8, 11—13, 177.

[**124**]

Bequests

It is prescribed for you, when death

approacheth one of you and he leaveth wealth, that he make a bequest according to usage for (the guidance of) parents and near relatives—a duty for all who guard (against evil).

And whoso changeth (the bequest) after he hath heard it, the sin of it is only upon those who change it; verily Allah heareth, knoweth.

But he who feareth partiality or wrong from the testator, and maketh peace between the parties, it shall be no sin for him; verily, Allah is Forgiving, Merciful.

* * *

O ye who believe! Let there be witnesses between you, when death draweth nigh unto any of you, at the time of making the bequest—two witnesses, just men from among yourselves, or two from among others than you in case ye are travelling in the land and the calamity of death befall you. Ye shall detain them both after the prayer, and, if ye doubt them, they shall be made to swear by Allah (saying): We will not take a bribe, even though the party be of kin to us, nor will we hide the testimony of Allah, for then indeed we should be of the unjust.

—Qur-àn, ii: 180—182; v: 106.

EQUITY

[125]

Bearing of witness—Justice

O ye who believe! Be ye staunch in maintaining justice, bearers of witness for Allah's sake, even though it be against your own selves or (your) parents or (your) near relatives, whether the party be rich or poor, for Allah is nearer unto both (than ye are). So follow not passion lest ye swerve (from truth) and if ye swerve or turn aside, then verily Allah is aware of what ye do.

And clothe not the truth with falsehood, and hide not the truth when ye know it.

* * *

O ye who believe! Stand up for Allah's sake, bearing witness with justice, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to piety; and observe your duty to Allah; Verily Allah is aware of what ye do.

Allah commandeth you that ye restore deposits to their owners, and that when ye judge between men, ye judge with fairness. Excellent is the practice to which Allah exhorteth you; Verily Allah is hearing, seeing.

* * *

—Qur-àn, iv : 135 ; ii : 42 ; v : 8 ; iv : 58.

[126]

Those who defraud

Woe unto those who defraud:

Those who when they take by measure from mankind take it full,

But when they measure out unto them or weigh out for them, they are deficient.

What! have they no thought that they shall be raised again

For the great day,

The day when mankind shall stand before the Lord of the Worlds?

—Qur-àn, lxxxiii : 1—6.

[127]

Guardianship of orphans' properties

And give unto orphans their property and

substitute not worthless things (of your own) for their good ones (while in your keeping) nor absorb their wealth into your own wealth; surely, that would be a great sin.

And give not unto the weak of understanding (what is in) your (keeping of their) substance, which Allah hath given you to maintain; but feed them from it and clothe them, and speak to them with kindly speech.

And test orphans till they reach the age of marriage; then, if ye find in them soundness of judgment, hand over their property to them; and devour it not in extravagance and haste lest they should grow up; and whoso (of the guardians) is rich, let him abstain generously (from taking a remuneration); and whoso is poor let him take thereof in reason (for his guardianship). And when ye make over their property unto them, take witnesses in their presence and Allah is enough as a Reckoner.

And let those be afraid (to wrong the orphans) who, if they left behind them weakly offspring, would be afraid for them; so let them fear Allah, and let them speak justly.

Verily they, who swallow the substance of the orphan wrongfully, do but swallow down

fire into their bellies—they shall enter flames.

—Qur-àn, iv: 2, 5, 6, 9, 10.

[128]

Recording of debts

O ye who believe! When ye contract a debt for a fixed term, then write it down and let a scribe write it between you in fairness. And let not the scribe refuse to write as Allah hath taught him; but let him write, and let him who oweth the debt dictate, and let him be mindful of Allah, his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let his friend dictate for him with fairness. And call to witness, from among your men, two witnesses; and if two men be not (available) then a man and two women, of such as ye choose to be witnesses, so that if one of the two erreth the other will remind; and the witnesses must not refuse when they are summoned. And be not averse to put (the debt) in writing whether it be small or large, with its time of payment. That is more equitable in

the sight of Allah and better suited for testimony, and the best way of avoiding doubt between you; except when it is ready merchandise which ye pass among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to writer or witness but if ye do (them harm), it will surely be a transgression in you. And be careful of Allah. Allah is giving you knowledge for Allah hath knowledge of all things.

And if ye be on a journey and find no scribe, let then there be a security taken into possession. And if one of you entrusteth to another, let him who is trusted restore what he is trusted with, and fear Allah, his Lord. And conceal not testimony; whoever concealeth testimony, verily his heart is sinful. Lo, Allah is Aware of what ye do.

—Qur-àn, ii: 282, 283.

CIVILITY

[129]

And not alike are the good deed and the evil deed

Verily! Allah enjoineth justice and the doing of good, and giving to kinsfolk; and forbiddeth indecency and evil and rebellion. He admonisheth you that haply ye may be mindful.

And not alike are the good deed and the evil deed. Turn away (the evil deed) by one which is better, when lo! he, between whom and thee there was enmity, (shall become) as though he were a warm friend.

Say: The evil and the good are not alike even though the plenty of the evil ones attract thee; therefore fear Allah, O men of understanding, that ye may prosper.

—Qur-án, xvi : 90; xli : 34; v : 100.

[130]

Kindness to parents

And thy Lord hath ordained, that ye worship none but Him, and (that ye show) kindness to parents. If one or both of them attain to old age with thee, say not unto them "Fie!", nor chide them, but speak unto them with respectful speech.

And defer humbly to them out of tenderness and say: My Lord! Have mercy on them, even as they reared me when I was little.

* * *

And We have enjoined man in respect of his parents—(for) his mother beareth him with faintings upon faintings, nor until after two years is he weaned—(We have enjoined) saying: Be grateful unto Me and to thy parents; unto Me is the eventual coming.

But if they strive with thee to make thee associate with Me as partner that of which thou hast no knowledge, *then obey them not.* Associate with them in the world as is meet and right, but follow the path of him who turneth unto Me. Unto Me shall ye return at

last, and then will I tell you of your doings.

* * *

—Qur-án, xvii : 23, 24 ; xxxi : 14, 15.

[131]

Kindness to all

And serve Allah and ascribe nothing as partner unto Him; and (show) kindness unto parents, and unto near of kin and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the captives) whom your right hands possess. Surely Allah loveth not such as are proud, boastful;—

Who are niggardly themselves and enjoin niggardliness on others, and hide that which Allah hath bestowed upon them of His bounty—and we have prepared for the disbelievers a disgraceful chastisement-·

And who spend their wealth in order to be seen of men and believe not in Allah and in the Last Day; and whoso hath Satan for his companion, a bad companion hath he!

Verily Allah wrongeth not even of the weight of an atom and if there is a good deed, He will repay it doubly and will give from Himself a great reward.

—Qur-àn, iv: 36—38, 40.

[132]

Greet ye with a better greeting

And when ye are greeted with a greeting, then greet ye with a better greeting or return the same. Verily Allah taketh count of all things.

—Qur-àn, iv: 86.

[133]

Be modest in thy bearing

And the servants of the Beneficent One are they who walk upon the earth modestly and when the ignorant ones address them, they answer, "Peace."

Go not about in the land exultant, for thou canst not cleave the earth, nor canst thou stretch to the height of the hills.

All this is evil; odious to thy Lord.

* * *

And distort not thy face at men, nor walk thou loftily in the land. Verily Allah loveth not a braggart, a boaster.

Be modest in thy bearing and lower thy voice; verily the least pleasing of voices is the voice of an ass.

* * *

O ye who believe! Let not a people deride another people who haply may be better than themselves, nor let women (deride) women who may perchance be better than themselves; neither defame one another, nor call one another by nick-names. Bad is it to call by an ill name after having professed faith, and whoso turneth not in repentance, these are the evil-doers.

—Qur-án, xxv: 63; xvii: 37, 38; xxxi: 18, 19; xlix: 11.

THE QUR-AN A GUIDANCE

[**134**]

This Qur-an guideth unto that which is straightest

Verily this Qur-án guideth unto that which is straightest, and announceth unto the believers who do good that theirs will be a great reward.

Whosoever goeth aright, it is only for (the benefit of) his own soul that he goeth aright, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load.

O men! now hath an admonition come to you from your Lord, a balm for that which is in the breasts, and a guidance and a mercy for believers.

—Qur-àn, xvii: 9, 15; x: 58.

[**135**]

Obey Allah and His Apostle

O ye who believe! Obey Allah and His Apostle when He calleth you to that which giveth

you life and know that Allah cometh in between man and his own heart, and that to Him shall ye be gathered.

And guard yourselves against the affliction which may not fall exclusively on those of you who are wrong-doers, and know that Allah is severe in requiting (evil).

And remember, when ye were few and reckoned feeble in the land and ye feared lest men should extirpate you, how He gave you shelter, and strengthened you with His aid, and provided you with goodly things, that haply ye might give thanks.

And know that your wealth and your children are a temptation, and that Allah! with Him is an immense reward.

O ye who believe! if ye fear Allah, He will grant you a distinction and will rid you of your sins, and will forgive you. Allah is of infinite bounty.

—**Qur-àn, viii: 24—26, 28—29.**

[136]

Who would not listen cannot be guided

And who is more unjust than he who when

told of the revelations of his Lord turneth away from them and forgetteth what his two hands have sent forward? Truly We have thrown veils[1] over their hearts so that they understand it not, and into their ears, a heaviness. And though thou call them to the guidance, they can never even then be led aright.

For verily (O Apostle) thou canst not make the dead to hear nor canst thou make the deaf to hear the call, when they withdraw and turn their backs.

Neither canst thou guide the blind out of their error. In sooth, none shalt thou make to hear, save those who believe in Our revelations and are resigned (unto Us).

And oft as Our revelations are recited unto them, they say: We have heard indeed. If we wished we could utter the like of this. Lo! this is naught but tales of the ancients.

—Qur-àn, xviii: 58; xxx: 52, 53; viii: 31.

[137]

Whom doth Allah send astray?

And (bear in mind) when Moses said unto

[1] See subhead 137.

his people: O my people! Why persecute ye me, when ye well know that I am Allah's apostle unto you? So when they went astray, Allah sent their hearts astray[2] for Allah guideth not a transgressing people[3].

* * *

Verily Allah mindeth not setting forth any parable—that of a gnat or of any nobler object. Then as to those who believe, they know that it is (an enunciation of) truth from their Lord; but as to the unbelievers, they will say: "What meaneth Allah by such a similitude?" (So), many will He mislead by such (parables) and many will He guide thereby, but none will He mislead thereby except the transgressors.

* * *

Hast thou considered him who hath made a god of his passions? Well, knowing (his transgression), Allah sendeth him astray and sealeth up his hearing and his heart and setteth on his sight a veil. Who will then after Allah guide such a one? Will ye not then take heed?

* * *

---

[2] In the same way as when a man injureth his eyes Allah taketh away his sight.

[3] For repeated transgression might injure, even beyond repair, man's perception of right and wrong.

Now will I turn away from my revelations those who act proudly in the earth without justification, for even if they see every sign they believe it not, and if they see the path of righteousness they choose it not for (their) path, and if they see the path of error they take it for (their) path. This, because they call Our revelations lies and are heedless of them.

* * *

—Qur-án, lxi : 5 ; ii : 26 ; xlv : 23 ; vii : 146

[138]

Forsake those who make a jest of your religion

O ye who believe ! Take not for friends such of those, who received the Book before you, and of the unbelievers, as scoff and jest at your religion. And be careful of (your duty to) Allah if ye are believers.

And when thou seest those who busy themselves with (cavilling) at Our revelations, withdraw from them until they busy themselves in some other subject. And if the devil cause thee to forget this, sit not, after recollection, with the unjust people.

THE QUR-AN A GUIDANCE

Quit those who take their religion for a pastime and a sport, and whom the life of the world beguileth: warn (them) hereby lest a soul should be destroyed by what it earneth. Patron or intercessor, beside Allah, shall it have none and if it should seek to give every compensation, it will not be accepted from it.

—Qur-àn, v : 57 ; vi : 68, 70.

THE SOURCE OF THE QUR-AN

[139]

The Qur-an a revelation

Lo! We, even We, have revealed the Reminder, and Lo! We verily will be its Guardian.

Say they: He hath forged it? Nay—it is the very truth from thy Lord, that thou mayst warn a people to whom no warner came before thee, that haply they may walk aright.

* * *

Lo! by the star when it setteth,

Your comrade (Muhammad) erreth not, nor is he led astray,

Neither doth he speak out of (his own) desire.

It is naught save a revelation revealed,

Which one of mighty powers hath taught him.

Falsehood cannot come at it from before it or from behind it. It is a revelation from the Wise, the Praised One.

And it is not the word of a poet—how little do ye believe!

Neither is it the word of a soothsayer—how little do ye mind!

It is a revelation from the Lord of the worlds.

And if he (Muhammad) had fabricated concerning Us any words,

We assuredly had seized him by the right hand

And severed his life-artery.

* * *

And it is not (vouchsafed) to any mortal that Allah should speak to him except by revelation or from behind a veil; or He sendeth a messenger to reveal by His permission, what He will; verily He is Exalted, Wise!

And thus have We revealed to thee (Muhammad) a spirit of Our command. Thou knewest not (ere this) what the Scripture was, nor what the Faith. But We have made it a light: We guide by it whom We please of Our servants. And thou dost verily guide unto a right path,

The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is

in the earth. Do not all things come to Allah at last?

* * *

The revelation of this Book is from Allah, the Mighty, the Knowing,

The Forgiver of sin, the Accepter of repentance, the Stern in punishment, the Bountiful. There is no God but He. Unto Him is the eventual resort.

The Exalter of Ranks, the Lord of the Throne. He casteth the Spirit of His command upon whomsoever of His servants He pleaseth, that he may warn (men) of the Day of Meeting.

* * *

Lo! We, even We, have revealed unto thee the Qur-án, revealing (it) in portions.

Await then with patience the judgment of thy Lord, and obey not the wicked among them and the unbelieving:

Verily, these love the fleeting present and put behind (the remembrance of) a grievous day.

This, truly, is a reminder; so whoso willeth taketh to his Lord a way.

* * *

—Qur-àn, xv : 9 ; xxxii : 3 ; liii : 1—5 ; xli : 42 ; lxix : 41—46 ; xlii : 51—53 ; xl : 2, 3, 15 ; lxxvi : 23, 24, 27, 29.

[**140**]

Arrangement of the Qur-an

Move not thy tongue herewith to hasten it.

Verily! upon Us (resteth) the putting together thereof and the reading thereof.

Therefore when We read it, follow thou the reading.

Again, upon Us (resteth) the explaining of it.

And (it is) a Qur-àn that We have divided (into sections) that thou mayst read it to men at intervals, and We have revealed it, revealing in portions.

—Qur-àn, lxxv : 16—19 ; xvii : 106.

[**141**]

"And who doth greater wrong than he who coineth lies concerning Allah?"

Say: If Allah had so willed, I should not have recited this (Qur-án) unto you, neither would I have taught it to you. (You know me well enough, for) indeed I have passed among you

a lifetime ere it (was revealed to me). Understand ye not[1]?

And who doth greater wrong than he who coineth lies concerning Allah, or saith: "I am inspired" when he is not inspired in aught?

—Qur-án, x: 17; vi: 94.

[142]

An unanswered challenge

Say: Verily, were men and Jinn assembled to produce the like of this Qur-án, they could not produce the like of it though they were helpers one of another.

This Qur-án is not such as could ever be devised by any but Allah; it is a verification of that which was before it and undoubtedly an exposition of Scriptures from the Lord of the Worlds.

And if ye are in doubt concerning that which We have revealed unto Our servant, then produce a chapter of the like thereof, and

[1] Muhammad's life prior to his Mission was a quiet one, of truthfulness and honesty. His fellowmen called him 'Al-Amin', the faithful one.

summon your witnesses, beside Allah, if ye are men of truth.

But if ye do it not—and never shall ye do it—then guard yourselves against the fire whose fuel is of men and stones, prepared for disbelievers.

—Qur-án, xvii : 88 ; x : 38 ; ii : 23, 24.

[143]

Close of the Prophet's career

When Allah's help and the triumph cometh,

And thou seest men entering the religion of Allah in troops,

Then hymn the praises of thy Lord, and seek forgiveness of Him ; verily He loveth to turn in mercy.

* * *

(O ye who believe), this day have I brought to perfection your religion for you and have filled up the measure of My favours upon you and have chosen for you (Islam) the Religion of Peace as your religion [1].

—Qur-án, cx : 1—3 ; v : 3.

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[1] These words were understood to foreshadow the approaching end of the Prophet who died 82 days after their revelation.

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